A New Series—Number I.

REVIVALS] [MAY—1858

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THE MESSAGE.

'GLORY TO GOD:'

'GOOD WILL TO MEN.'

The Great Religious Movement of the day—characterized as it is by a new development of Christian Unity, of systematic devotedness, and of bold and diversified Evangelic Enterprise—seems to demand an organ and a chronicle as broad and catholic in spirit as itself. I propose in this Message, a summary monthly View, as complete as practicable, of the visible progress of the Kingdom of CHRIST in our land. The object will be to chronicle every revival, effort, or progressive movement, among Evangelical Christians of whatever name or denomination. Every Evangelical Minister, Sabbath-school Superintendent, or other leader in Christian labor, who reads this page, is desired to consider himself personally solicited to furnish information of additions to churches and hopeful conversions, new churches organized, places of worship opened, Sabbath-schools instituted, daily prayer-meetings and union movements commenced, systematic visitations undertaken, efforts in behalf of Christian morals or charities, pastoral arrangements determined, and all other events specially interesting to the GREAT CHRISTIAN FRATERNITY; and every religious paper in the Union will be diligently sifted for like news. Every line of this Message will be intended to promote a deepening earnestness, total self-consecration, and a perfect union, in the work of God. For the sake of the widest circulation, the lowest possible price is fixed—30 cents per annum, in packages of *twenty or more to one address*, FREE OF POSTAGE; and this specimen is sent you in the hope that you will be pleased, and easily enabled, either personally or by some other hand, to procure the subjoined form of subscription filled out with twenty or more subscribers. Packages may be distributed through Postmasters or Booksellers, at subscribers' option. Single subscriptions 50 cents per annum:—Three copies for One Dollar. Be particular to specify the *Revival* Message. Address the Editor, WM. C. CONANT, care of Derby & Jackson, 119 Nassau Street, New York.

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REVIVAL ENTERPRISE—OUR EVERY-DAY VOCATION.

No argument will be offered in these pages, to prove that Redemption, from the primal purpose down through every step and stage of the process, to its final consummation, is, was, and is to be, purely of GOD. This is the assumption from which the Message starts. This is the ruling idea from which all facts here collated will derive their place and interpretation. I propose to deal with the Supernatural, and to deal with it as such. It is no field of natural science nor study of second causes, that lies before us here! We are to speak of the direct operation of GOD, by his Holy Spirit, in the souls of His people; and to this the substance of every fact of revival or conversion, is to be unequivocally referred, that GOD may have all praise, and that no flesh may glory in His presence.

Were it not GOD'S pleasure to honor his people with an instrumentality under Him, and employ them as the organ or medium through which He usually works, we might be spectators as we are, of his wonders, and spectators only. But we are to consider and understand his work, so far as we are able, in its method as well as in its results; and that method is the method of human instrumentality. As every spiritual movement or revival has one sole origin, in the sovereign influence of the Holy Spirit; so it has usually and perhaps invariably one organ, the TENTATIVE EFFORT of the creature. Thus the process is ordered as follows:—first, the secret and inscrutable movement of the Holy Spirit, which can not be in itself a matter of observation or consciousness, and is to be only inferred, wherever we find ourselves moved to any manner of 'holy desires, good counsels or just works;' second, (although to created eyes first) the heaven-inspired desire, supplication and effort of the creature; third, the answer of the Holy Spirit to the prayer he had prompted, and his effectual working in and through the means He had set in action.

We find therefore that though moved, we are not moved passively, *but in and through our own voluntary enterprise;* and on the other hand, that though active, voluntary, and apparently first, in the movement for revival, we are in fact pre-prompted, authorized and assured therein, by Him who leads unseen the very going forth of our desires.

It follows that it is no presumption, but our very duty, and our glorious calling, to push forward constantly and confidently in GOD, in REVIVAL ENTERPRISE. We pay no true honor to the Holy Spirit, when we hesitate in evangelic action or advance, through fear of running before Him, or of prescribing to Him. The thought, sifted, appears to be an ignorantly immodest assumption. We ought always to know that this is impossible; that we can not be so forward in sincere obedience, but that He is still before us, leading.

It follows that there is nothing spiritual we can desire, humbly and of sincere love, of which the desire is not an earnest from the Spirit, and a gracious suggestion to ask and receive it, to attempt and accomplish it. What means, then, the unprecedented demand now swelling up on all sides from the earnest heart of the church, for the permanent continuance of this revival? Such a conception, if framed in solitary hearts, never before took a voice and came up audibly with one accord from many parts of the church. Weak faith and weaker zeal, have heretofore created a common consent against the continuance of revivals. But now, able writers are arguing, earnest prayers are urging, and resolute efforts are attempting, a thing no less than one steady, onward, cumulative march of God's people henceforth to the promised universal triumph of his cause!

May we not be permitted to ask what this means, and whence it is? May we not be permitted humbly to hope that it means the good pleasure of our GOD, and betokens his purpose? We can only answer, each of us for a single soul, whether in the strength of the

ord *we will* thus go forward, and so ve, as the church must live, to secure his result. We can not tell what others vill do, and what the church will do, imply because we can not scan the urpose of Him who originates in His ecret counsels every step of our slow nd irregular advance. The sole prac- ical question for each of us, is: Will ou have the revival perpetuated? It s all suspended, immediately, upon ndividual human volitions! And al- hough the volitions necessary are in heir turn all dependent on the sover- ign influence of the Spirit, yet each is ft a free voluntary agent in choosing, raying for and promoting the object; nd has nothing to wait for, so far as is own action is concerned, but is to ress forward as if the whole result ere within his own control, and wait- d only for his movement. Given a suffi- ient number—so many as the LORD will —so acting; and the result is achieved. *Will* they so act? It is that, which ests hidden with the sovereign Spirit— e know they will not act without Him. *Iy* action, however, though resting with he same Spirit, need not rest hidden. His purpose of grace in me is no longer idden, but fulfilling itself openly, when- ver I begin to act. Therefore I may now as soon as I will, that the condi- ions of a revival are decreed and grant- d as to *one* soul. Beyond that, I can now nothing definitely, and must wait ltogether upon the LORD for the devel- pment of His purpose of grace. But e may look with hope and encourage- ent upon such indications as we now njoy, of that awakening of individual urpose and sense of full responsibility, hich need only to become general and biding, to ensure the result. We may e freshly incited ourselves, and may trive to incite others, to put shoulders eartily and unhesitatingly to the enter- rise of a permanent revival. Such is he leading purpose of this Message.

While wrestling for the precious lessing, and waiting upon the LORD or the revival of his working, we may eel in some respects like contestants in popular election. Each zealous voter s sure of his own action, and sure, let us suppose, that if all who sympathize with him will but act also, the election is won. He is sure of his own vote, but alas, he can be sure of no other. He can influence but a few, and the movement of the great mass who are to decide the question, he must leave to something deeper than individual will; even to the deeps and secrets of universal providential influence—the same, in fact, which has guided his own. The difference with us is, that we are encouraged, in our singleness and in- sufficiency, by an assurance of ultimate success, and are ever looking for a triumphant appearing of the LORD, which is already certain. We scan the signs and tokens of the contest as it pro- gresses, with no undefinable hope of success from some uncertain quarter. Let us consider them.

We perceive in the past dealings of the Holy Spirit with us, two great Revival Epochs, since the first, which began with the day of Pentecost. These are, the Reformation in the 16th cen- tury, and the Great Awakening and Re- formation of the 18th century. Each of these lifted the whole church upon a higher plane, and left it there. We call them epochs, because they were occa- sions of vital, general and permanent change in the character of the church. A fresh life was infused from on high, a fresh development of both truth and practice was brought forth; and the church ever after was another church in consequence of each of these move- ments. Intermediately, local and limited operations of the Spirit have been witnessed in great numbers: as if they were the immature escapes of a gather- ing force which had not yet reached its fullness. The present century, these sporadic manifestations have multiplied around us, like the big drops falling thicker and quicker, here and there, from the mustering summer clouds. At last, burst with the thunder and blasting fire of Divine Providence, the heavens pour torrents of salvation down on all the land, flooding and overflow- ing all our narrow channels of religious action, sending new and mighty rivers through the desert places, and sweeping

away or burying our sectarian dykes and embankments under one confluent inundation!

Does this mean nothing new? Let us tremblingly shun presumption—the presumption of boldly anticipating the undisclosed counsel of the Almighty; and by all means, the gross and *unbelieving* presumption of asserting, as some have already done, that this great work of God will of course prove but temporary; limiting it by the measure of our prior observation, and of our imbecile inductions from 'experience!'

Waiting for the glorious appearing of our Lord Jesus Christ, 'more than they that watch for the morning;' scanning with strained eyes, every streak and shadow on the horizon; let us accept with reverent hope the tokens of this newly-gleaming sky. Of the three characteristics of the past great epochs, we already seem to have the first two signally displayed: the sudden bursting forth of light, life, and energy, in novel modes and on an unprecedented scale, in the church; and a simultaneous, u n i v e r s a l movement, made without hand, impelled by no visible agency, dispensing with even the ordinary instrumentality of man. The *permanence* of this novel impulse, and of its extremely simplified and yet intensified modes of action, is the point left in question, which time only can assuredly reveal. But as to a watcher who overlooks the camp of some imperial army, throughout the night a hundred skirmishes among the outposts, or local movements in the cloudy expanse of slumbering tents, excite no expectation, because their causes may be obvious or their extent inconsiderable; but when in one sudden instant the whole silent plain becomes agitated with moving lights, collapsing tents, awakened and hurrying multitudes, forming battallions, and spurring officers, while the clangor and uproar rise plainer to his ear through the twilight from every quarter—he knows that secret orders had marked the hour, and that themarch, the attack, the decisive conflic, it may be, is begun—so does this su den, general change of front and of reward movemnt, of which no chief or seer in all the sacramental host can explain plan, cause or purpose, tell almost unequivocally, of inscrutable counsel and Almighty power, evolving some momentous epoch, in its fullness of time.

To trace, collect, and succinctly exhibit, for an encouragement and stimulus of Christian zeal, the current manifestations of God's extraordinary presence and power among us, is the object to which the bulk of this publication will be devoted. The application of these facts and of their inspiring significance, to the springs of Christian action, will engage the humble efforts of the Editor's pen. Shunning ingenious but uncertain theories, the simple, spiritual and scriptural exposition of revival phenomena, and of the appointed modes and means of divine grace, both general and private, will be cultivated within the strict limits of revealed knowledge, with a practical view to the enlightenment and right direction, as well as excitement, of individual purpose and action.

If pressed for a single word, not to describe, but to *mark* the present epoch (hopefully so called), I think I should name as more to the point than any other single word, the word Action—*individual and every-day action.** The connection of this element in the church with the general and overwhelming influence from God, which descends like a soil-opening and fertilizing shower upon the whole mass of the community, in such a time as this: the necessary place which it holds in the prospective progress and hope of the Revival: the difficulties, obstacles, and discouragements, which after the first flush of excitement is lost, must test its divine and immutable impulse, and exercise to manly hardness the thews of its perseverance: the new-opened channels and modes God has given it, and their further development and wider application: these and like questions, which can not be opened in this number, will give ample scope to future investigation.

* Including, of course, the spiritual as well as the outward.

SPIRIT AND TOKENS OF THE REVIVAL.

SIGNS OF THE TIME.

All who are capable of taking a careful survey of the present times, seem to be impressed with the idea, that they are but the precursors of greater and more wonderful things, which are yet to appear. What those unseen realities are, can not definitely be determined; but as it is a law in the kingdoms of nature, of providence and of grace, for coming events to cast their shadows before them, so the times on which we have fallen, assuredly and unmistakably proclaim, that however fraught with interest the events which are now transpiring may be, we 'shall yet see greater things than these.'—*Baltimore True Union.*

——"All, all instructs us that the period of decision is at hand. Larger views are taken. Nobler aims are indulged. Firmer resolves are breathed. More fervent intercessions are poured forth. Costlier sacrifices are meditated. Loftier designs are in embryo. Deeper vows are sealed. Voices are already heard amidst the wilderness, such as never before resounded through its gloom. Hearts are now expanding with mightier, holier projects. And breasts are glowing with a hallowed flame, that shall never sink nor expire, till it rise, as from an altar, to heaven,—bearing aloft the incense of gratitude from a RENOVATED WORLD!"—*Rev. Dr. McAll.*

——Numerous letters of marked ability and earnestness have appeared in the *N. Y. Observer* and other papers, urging an unfaltering continuance in Revival labors and prayers, and an unfaltering hope of a continued blessing, henceforward, *to the end.* The following is from one of them:

We are doing no more than we should always do, and can easily do, consistently with the performance of every duty. Have a few weak prayers brought such a blessing, and shall we desist from praying? So long as the promise stands, 'Ask, and it shall be given you,' so long as we know that our God 'fainteth not, neither is weary,' so long as the 'fields are white to the harvest' of immortal souls, shall we cease calling upon God?"

——The *Christian Intelligencer* says:—

Shall the work cease? Shall a revival of religion, in some respects the most remarkable the church has ever enjoyed, come to an end because it is no longer winter, but summer?—as though the grace of God were like some compounds, that can endure only one climate. No one can think that God chooses to have it so.

The church, or, more truly, individual churches, have often made what might be called exhaustive efforts for the conversion of sinners. They have taxed to the utmost for a few weeks both soul and body of every earnest man they could enlist. Such efforts *must be* related. Flesh and blood can not sustain them. But the present revival has had no such history. The church is still fresh, and may labor on indefinitely just as she has been laboring, and that without sinning against any law of mental or physical health. This revival has not overtaxed us; it has only toned us up. It has brought religion into alliance with our ordinary engagements; it has given *to our social character a completeness and balance which it never had before.* So far as it has gone it is an advance toward soundness and strength, and to fall back from it is not to rest after labor, but to be palsied.

——The *Examiner* says:—

The Awakening is not only progressing in unabated power throughout the country, as a whole, and not only extending into new regions where it has hitherto been less felt; but in this city, if we are not deceived, the real earnestness of the churches for a continuance of the work, is manifesting itself in more deliberate and far-reaching plans for carrying forward permanent labors of the kind so signally blessed.

We must shake off old habits of mind and arouse ourselves earnestly to the unprecedented demands of the time. God never called any former generation of men on this earth, as we are now called. But a severe test is coming

To carry out our faithful instrumentality through the heat of summer and the business of spring and fall, will be a critical and arduous campaign. It is asserted of General Havelock, as of Col. Gardiner, that no rush of business, peril or foes, had power to interrupt his daily devotion, for which among the very heats of daily battle, he invariably secured two hours of retirement in the morning. "If the march began at six, he rose at four; *if the march began at four he rose at two.*" His heroism as a soldier of the Cross, was equal to his heroism as a soldier of his country. Such heroism is what we need now. Let the "march" of the day, and the heat of the business-season, be as arduous as they may, the work of prayer, public and private, MUST NOT SLACKEN. The divine origin of the work is to be more conclusively attested by the perseverance of Christians in this system of daily united prayer, through the busy and hot seasons, when reduced to a handful in each place, than it was in the springtide of public interest. God will see whether we can serve him patiently in the heat and drought, for a season. If we are enabled to do this, the visible refreshing will soon assuredly return in greater power. "Close up!" and "Onward!"—there is not a thought of halting or retreat.

——*Why should not the Revival extend through the World?* A general letter from the Senior Secretary of the American Board, has been addressed to the Missionaries in the various parts of the Foreign Field, recounting the work of the Lord now going on through the length and breadth of this land.

——The UNION is coming. JESUS prayed for it, and the 'mouth of the LORD hath spoken it.' At the Union Bible Meeting held in Philadelphia April 29th, the following profoundly true expression was made on this subject.

Rev. Pennell Coombe (Methodist).—'Mr. President, can I have five minutes?" "Certainly," from the President. "I wish to express my dissent from an opinion of my brother Goddard [Episcopalian]. He says we do not mean to give up our denominational peculiarities. Sir, it is not a question of what we *mean* to do, but what we *shall* do. That book whose circulation we meet to promote says, that 'the watchmen *shall* see eye to eye.' *My brother can not continue to do as he does, meet so cordially with other Christians, and love them as truly as he does, and yet cherish as warmly as ever his denominational peculiarities.* It is not in human nature. I understand this subject, sir. For the first twenty years after my conversion I hardly thought any one could be a good man unless he were a Methodist. The more I know of my brethren of other churches, the more I see I was mistaken. It is a great mistake for any brother to imagine that his branch of the church holds the perfect truth. We are all somewhat wrong. We mix with the pure ore of God's truth, alloy of our own. This alloy God will burn up. Formerly we could tell the denomination of a man by his prayers, but now people go to the union prayer meetings, and say they can not tell what church the speakers and those who lead in prayer belong to. Whatever, then *we mean* to do, GOD MEANS TO MAKE US ALL ONE!"

—A lady in the country, where a remarkable revival is in progress, in a letter to her daughter, among other incidents artlessly collocates these two:

'W——[a notorious reprobate] has about done with this world, he thinks: he has drunk himself almost to death. He says he "means to be forgiven." Esq. J——[a man of high character, who has all his life been apparently 'nigh unto the kingdom of God'] likes revivals, but keeps aloof, for fear of meeting with something "spurious."

The publicans and the harlots go into the kingdom of God before you!

—A handsome and spirited weekly paper has been started by Edgar and Herries, at 174 Pearl-st., New York; devoted to Young Men's Christian Associations, and Religious Movement generally. It is called "The Way of Life," and is afforded at one dollar and a half per annum in advance. It is a well-filled and readable paper.

THE EVERY-DAY AND EVERYWHERE RELIGION—ITS PROGRESS.

The financial distress and disaster of 1857, must be looked upon as the grand *occasion*, maturing and precipitating, if we may so speak, that other and more blessed crisis through which we are now passing. The searchings of heart, the agonies of chastisement and humiliation, which a large and inestimable portion of the people of God suffered, in the last three months of 1857, were such as can never be disclosed in this world. None but they who endured that 'fight of afflictions' and passed through that refiner's fire, can realize it—and hardly they. Accordingly it is, that we see the head and front of the revival to which these afflictions were sanctified in the mercy of God, everywhere in the seats of commerce and among business communities. The Business-Hours Prayer-meeting was a natural response to the peculiar and effectual call thus given of God to the business men of our country—a class which (taking the term in the broad sense here intended) may be called the very soul of that as yet unparalleled thing in history, American Progress. That these men are thus mightily being called into the kingdom of Christ—called in thus with all their energies, with all their associations, with all their influence, with all their iron executive habits and daring and boundless enterprise, with all the mighty machinery of their worldly empire, and with *all their every-day existence*—the very beginning or betokening of such a change, is enough to make us stand breathless in expectation of 'what, or what manner of time,' the Almighty power of God is about to bring to pass on the earth!

Just in the middle of October, the commercial convulsion reached its height of intensity, and the final, overwhelming shock took place. A little before this, the Noon Prayer-meetings in the Dutch church in William-street had been opened, with six persons present; on a heaven-sent suggestion, said to have been made through Mr. Lamphier, the City Missionary of that church. They now progressed with steadily increasing interest through the fall, and in the winter began to overflow, so that additional rooms were opened, and new prayer-meetings in business hours began to be established.

But this movement was so universal, so simultaneous, and yet withal so deep and noiseless, in its beginnings, that all opinions upon the question of its local origin have been but confused and contradictory. The fact seems now generally conceded, that it had no local origin; but that whatever special examples and influences may have added fuel and breath to the conflagration, it was secretly lighted by the Spirit of God and his providential agencies, in many parts of our favored land at once. Its beginnings and its progress for some time, were unobserved by the Christian public itself, as a general and national movement. Many scattered indications of unusual interest were noted from time to time, through the fall and the first winter month, but no great things were supposed to be at hand, until the elaborate collation of revival intelligence in January, by one of the religious journals, disclosed the fact that taking the country together, an unprecedented number of conversions were already transpiring. That paper (the N. Y. *Examiner*) on the 28th of January, made the following announcement:—

'THE DAY OF REVIVALS.'

'With joyful gratitude we may account the year 1858 already memorable, as a year of the right hand of the Most High. When we say that the revival intelligence received through our own correspondence and exchange list for a part of the month of January, shows the large aggregate of more than TWELVE THOUSAND hopeful conversions in some twenty States, besides many revivals of which no numbers are given we think our readers will justify us in inviting them to join in thanksgiving to God, and in renewed and encouraged exertions to proclaim the Word which the Spirit is now so abundantly blessing.'

As an index to the progress of the movement, we may quote the monthly reports of the Baptist Pastors' Conference for this city—the only reports of additions to churches, which are sys

matically collected and made accessible to the public, month by month—showing the following significant contrasts.

Deeember	38
January	204
February	400
Mareh	590
April	588

In the course of February, the three multaneous Noon meetings held in the ree stories of the Dutch consistory ilding in William-street, had overwed with such throngs, that the hn-street Methodist Church was ened at noon, for a Union Meeting, der the auspices of the 'Meeting Comttee' of the Young Men's Christian ssociation. At first the basement as filled: then the floor of the main dience room was filled also: and most immediately, the galleries as ll as the floor, both seats and aisles, came thronged.

Mareh 17th, Burton's old Theatre in ambers street, was hired and opened Noon prayer, by a number of merants in the vicinity. This was ronged to excess, after the first day, th most solemn and deeply affected dienees; and so continued till the of April, when the transfer of the ilding to the United States, precluded further use. A meeting was immeately opened in its stead, at No. 69 oadway, April 5th, which is still conued, in a store near Cortlandt-street. unsuccessful attempt was made to d an hour when the Merchant's Exange, Wall street, would be unoccupd and might be used for a meeting. ere is still great want of a meeting that important business quarter.

The principal Union Every-day Business-Hours prayer-meetings now sustned in the city, are the following:

NOON.

ohn Street M. E. Church.
ulton Street R. D. Church.
ission Chapel, 106 Centre St.
uane Street M. E. Church.
17 Greenwieh Street.
roome Street R. D. Church (corner Greene).
pring Street Hall (colored).
welfth Street, near Avenue C (workingmen).
ourteenth Street Presbyterian Church, and ers, in rotation.

AFTERNOON.

69 Broadway (Merchants), 3½ P.M.
John Street M. E. Church, 3½ P.M.
Mereer Street Presbyterian Church, 4 P.M.
North Presbyterian Church, 4 P.M.
Fiftieth Street Presbyterian Church, 4 P.M.
Central M. E. Church, Seventh Avenue, 4 P.M.
Sullivan Street Cong. Church (colored), 5 P.M.
Stuyvesant Institute, 5 P.M.

MORNING.

Seventh Avenue R. D. Church, 6 A.M.
Broome and Elizabeth Bap. Ch., 7¾ A.M.
Church of the Puritans, 8 A.M.
Church of the Puritans, (Ladies) 10¾ A.M.
Hope Chapel, 8 A.M.
Fourteenth Street Presb. Church, 8 A.M.
MacDougal Street, 9½ A.M.
Home Chapel, 29th st., 8 A.M.

THE FUTURE.

The daily prayer-meeting in Fulton Street, which was the first begun, *is to be continued through the year* as a business men's meeting. A number have pledged themselves to attend and sustain it, whatever may be the disposition of the community respecting it. Others probably will follow the example. Let us hope that *all* these meetings will continue to be *manned* the year around, by at least a few resolute and praying individuals.

Urgent requests have been sent from various places in the country to the large daily prayermeetings in the city, entreating prayers for the revival of God's work in those places.

The opinion has been expressed, and it seems within bounds, that the number of conversions in New York and the adjacent cities can not be less than ten thousand. According to some correspondent's computation, about one hundred prayermeetings have been held each day, during portions of the last two months.

BUSINESS-HOURS MEETINGS IN OTHER PLACES.

PHILADELPHIA.—Early (we think) in February, Philadelphia followed the example of New York and a Noonday prayer-meeting was commenced at the M. E. Union Church on Fourth street. A better place became desirable, and a small room was secured at Jayne's Hall. The congregation soon filled the place

to overflowing. Then they adjourned to the main saloon, filling first the main floor; then, removing the partition, the whole floor; then floor and platform; then, floor, platform, and lower gallery; then, floor, platform, and both galleries; and then, the entire accessible space—floor, platform, galleries, boxes, aisles, and office: some four, five, or six thousand of people, by different estimates, engaging solemnly in the worship of God. LATEST.—The revival continues with deep interest. The death of Rev. Dudley A. Tyng, a prominent actor in the revival, seems to have given a decided impulse to the general feeling.—The Jayne's Hall prayer-meeting, temporarily removed to Sansom-street Church, by reason of the lease of the building, has been resumed, and is as crowded as ever. At the meeting on Tuesday, April 20, most affecting allusions were made to the death of Rev. Dudley A. Tyng. For some time the sobs of the audience were so uncontrollable that the voices of the speakers, themselves faltering in utterance, were scarcely audible. At the close of the hour a sermon was delivered by the Right Reverend Bishop Mellvaine, of Ohio, the entire audience remaining. The Mariners' Church is open daily for prayer and preaching, at which large numbers are present. Other prayer-meetings continue to be kept open at numerous places, public halls, concert rooms and engine houses, and crowds are constantly to be found in them. There is, in fact, no perceptible abatement of religious fervor. It has even extended itself to the dens and hovels of Bedford street, and the Mission House in that degraded locality, has been the scene of many conversions. (The Jayne's Hall meeting has been changed again to Sansom-st. Church.)

STATE OF NEW YORK.

ALBANY LEGISLATIVE PRAYER-MEETING.—The Committee appointed by the pious members of the New York Legislature during its last sitting, to take the oversight of the daily prayer-meeting held in the room of the Court of Appeals, have made a public report. It appears that there were about forty Christi members in the legislature. Their fi prayer-meeting was opened March at 8½ o'clock in the morning, a attended by six members. The tendance of members soon increas to thirty, and was sustained at t average during the session. Seve unconverted members were awaken UTICA.—A young Men's Associati organized the 27th of February la maintains *three* daily prayer-meetin in different parts of the city: well attended; some crowded. B FALO.—It is announced that the m day prayer-meeting which has be held as a Union meeting, at Dr. Thon son's church, *will be continued*. OGDE BURGH.—Five weeks since [April 2 four Christian brethren commenced noon-day prayer-meeting. It is n well attended, with solemnity and de fervor. Two weeks since, addition meetings commenced, every evenin SCHENECTADY.—The interest in this ci is great and increasing. There are t daily prayer-meetings now establish ELMIRA.—Union prayer-meetings ha been held every morning during twel weeks, and over two hundred conv sions have occurred.—At CATSKILL, t new Young Men's Association ha started a prayer meeting at nine o'clo in the evening, for those who are co fined to business all day and ev ning.

NEW BRUNSWICK, N. J.—Over o thousand attend union prayer-mee ings, at six o'clock, morning and eve ing, and several hundreds have be converted. JERSEY CITY.—A praye meeting at the office of the supe intendent of the New Jersey Rail-roa was started sometime since by t Assistant Superintendent, and a co ductor. One conductor has been co verted and another is anxious, and few of the workmen give evidence a change of heart. ON THE HUDSON.—On a recent trip of one of the gre night-steamers down the Hudson, du ing the evening a prayer-meeting w held in the large saloon. Most of t passengers were present and a seer of extraordinary interest was enjoye

IN THE WEST.

At Pittsburg, the Revival continues to engage the interest of all classes in the community. The morning, noon, and evening prayer-meetings are well attended.

In Cincinnati, Every hour in the day has its prayer meeting, commencing at sunrise and ending at bed-time. The morning meetings in ——— Church have greatly increased in numbers and interest, and the large audience room has been thrown open. Many have still been compelled to leave for want of accommodation. The Noon Prayer-Meeting at the Second ——— Church, exhibits a growing interest. Union Morning prayer meetings are held in the First ——— Church, and a Union sunset prayer meeting in the Ninth Presbyterian.

Chicago.—The revival advances in Chicago. The Union Prayer-meetings are well attended. Similar meetings are also held in Ottawa, La Salle, Bloomington, Freeport, Dixon, Rockford, Rock Island, and other places.

Detroit.—The two union morning prayer-meetings and the business men's noon prayer-meeting are still in progress, and are well attended. The interest among those who have participated in the movement is unabated, and did fair to be permanent. The number of converts has been probably over one thousand.

Indianapolis.—Meetings are continued with great interest in most of the churches. They are held every morning and evening.

Rockford, Ills., All the clergymen of the place united in the formation of a daily prayer-meeting at 8, A. M. Besides this general meeting, there is a working men's noon prayer meeting, and a noon meeting of workmen in Manny's Reaper factory.

IN THE EAST.

Boston. The Young Men's Association hold two Daily Prayer meetings at 9 A. M. and 6 P. M. Their large hall is crowded with young men. Daily Prayer meetings are held in the Old South; at the Seamen's Bethel in the North Port, and at many other places.

New Bedford.—A combined business men's and young men's noon meeting has been successfully added to the services which now occur at almost every hour of the day and evening. A thousand conversions are believed to have taken place. With a population of 24,000, twelve daily prayer meetings have been sustained for nearly three months.

Sandwich, Mass.—The Chapel was opened April 1st, at 1 o'clock. In a few minutes it was filled. Every day since then it has been crowded. The Holy Spirit is apparently operating most powerfully upon the Unitarian Society, which in all former periods of religious interest, has slept on unmoved.

Beverly, Mass.—The noon prayer meeting is still, after the fourth week, fully attended. There is also a prayer meeting started in a cabinet factory and crowded union prayer-meetings four evenings a week.

Heath, Mass.—Noonday prayer-meetings have been held for about six weeks, with marked interest.

Portland.—In addition to the numerous general meetings, the watchmen in Portland are holding prayer-meetings in the watch-houses. The hands employed in Brown & Thurston's printing establishment have prayer meetings twice each day.

There is said to be a continuous revival from Boston to Portland, and from Portland to Bangor.

Bangor, Me.—The Business-Hours Prayer Meetings are fully and constantly attended. The revival is reported to be increasing in power. Many of the prominent merchants are receiving Christ and consecrating themselves to his service.

Lewiston, Me.—Morning prayer meetings are held in Auburn Hall and the vestry of the Baptist church; also evening prayer meetings at each church.

Skowhegan, Me.—In Skowhegan, men shut up their stores and go to prayer meetings at 10 o'clock in the forenoon.

Bath, Me.—A man in Bath had con-

verted his bar-room into a place of prayer.

At Portsmouth, N. H.—A noon meeting is held in a large unoccupied building near the Navy Yard, as the fifteen hundred men in the employ of the Government come out to dinner. Many of them attend.

Burlington, Vt.—The daily noon prayer-meeting for business men, is continued in the Baptist Church and is well attended. Religious meetings, both public and private, have been greatly multiplied of late, and a number of conversions have taken place.

Brattleboro, Vt.—The noon prayer-meetings in the Town Hall have been kept up every week-day for three or four weeks, and the interest seems unabated.

Brandon, Vt.—The business and workingmen's Day Prayer-meeting was held at six o'clock A.M., in April. In May, the hour was changed to half-past five. Late in the former month, the revival broke out suddenly in great power among the most worldly and irreligious classes of the community. Leading men in business, leading men in gayety, and leading men in immorality, were moved at once and began assembling for prayer and inquiry, with the pastors, at private houses. Many of them are now rejoicing in the grace of Christ.

Rutland, Vt.—Among the consequences of the revival in this place, a Young Men's Association has been formed, delegates from which hold prayer-meetings during the week, in the several school districts of the town.

St. Johnsbury, Vt.—The workmen of the Messrs. Fairbanks, in St. Johnsbury, hold daily prayer-meetings at the Hall in their village.

IN THE SOUTH.

Washington.—Five daily prayer-meetings are held, at half-past six, ten, and eleven A.M., and at five and seven P.M., At some of these, the attendance reaches 1,000. In addition to the general afternoon exercises the citizens of the Navy Yard section worship daily in the new Ebenezer Church. Divine service has been held in the halls of the Franklin and Northern Liberty fire companies. The meetings continue to be deeply interesting. For a while there was an apparent limitation of the revival to Christians. Now it seems as if the general blessing so earnestly prayed for is beginning to appear.

Baltimore.—The *Baltimore Patriot* of April 19, says of the business men's daily prayer-meeting at the Maryland Institute in that city :—

The meeting yesterday afternoon was an immense one. No man now living in our city, ever saw such a vast multitude assembled in a prayer-meeting. The exercises were of the most thrilling character, and the tears of the great assemblage evinced the intensity of feeling which pervaded the people.

The Union Prayer-Meetings are still going on, at the different Churches and Halls, with undiminished interest. May 2nd—the Hall of the Maryland Institute was crowded to overflowing.

Cumberland, Md.—Overflowing Union Prayer-Meetings are held daily, having commenced April 26.

Newark, Del.—Large daily Union meetings were commenced April 19, and the 28th was observed by the churches as a day of fasting and prayer.

Richmond, Va.—The daily twelve o'clock meeting has been obliged to seek a larger room, and is continually increasing in numbers and interest.

Alexandria.—Steady streams from the various congregations pour into the large Sarepta Hall at five o'clock, P.M., daily. The Young men's meeting at noon is solemn and touching. Episcopalians melt into extemporaneous prayer. Both the Bishops heartily unite in the work. Bishop Johns attended, and delivered a fervent exhortation. The editor of the *Southern Churchman*, is an efficient helper in the work.

Lynchburg, Va.—Noon prayer-meeting held for about a month past in the rooms of the Young Men's Association.

Covington, Ky.—A business men's prayer-meeting is held daily.

Louisville.—The Young Men's Christian Association of Louisville has been holding, for the past month, four daily

prayer-meetings—one crowding and overflowing the largest hall in the city. The other three are being held in three of the engine houses. The colored population have started a successful daily prayer-meeting.

St. Louis, Mo.—The revival is still onward. Twelve hundred attend the Business Men's Noon-day Prayer-meeting in the largest hall in the city, and a good degree of feeling prevails.

Wilmington, N. C.—Daily Union Prayer-meeting of all denominations, for more than a month past, with five hundred or six hundred hopeful conversions.

Charleston, S. C.—A daily union prayer-meeting fills the large circumference of the circular church to overflowing.

Memphis, Tenn.—The union prayer-meetings held daily at the different churches of the city, and at Odd-Fellows' Hall, are becoming more and more interesting. The churches are well filled morning and evening, while the crowds that flock to the Hall, each afternoon, fill it to its utmost capacity. Many conversions are reported to have taken place, and extensive revivals are in progress in the churches.

Nashville, Tenn.—A warehouse has been opened for preaching for the special benefit of business men. Daily prayer-meetings are in progress, and hundreds of conversions have taken place.

Tallahassee, Fla.—A large union meeting has been going on at the Presbyterian church in this city for the past two weeks, [April 24.] Numbers have been seeking salvation.

Mobile.—Rev. Dr. Noll writes—Our fourth union prayer-meeting for business men in Franklin Hall was crowded. Such a prayer-meeting I have never attended before. To-morrow it will be held in Temperance Hall, a much larger room. In several churches we have daily morning prayer-meetings, and preaching at night. In a word, it is beginning to be with us as in other cities."

New Orleans.—Noon prayer-meeting at the Rooms of the Young Men's Christian Association. Morning prayer-meetings are held in the Methodist church, Carondelet street, and at the Presbyterian church on Lafayette Square; well attended by business men and others. Frequent meetings are held in many other churches.

RELIGIOUS AND MINISTERIAL MOVEMENTS.

——Tuesday, April 27, was set apart as a day of fasting and prayer by the Baptist churches of New York city.

——The first of a proposed succession of ministers' union prayer and conference meetings, was held at Mercantile Hall, Boston, on Monday April 26, from twelve to one o'clock. About *sixty* were present, including Baptists, Methodists, Unitarians, Congregationalists, Universalists, etc.

——The Young Men's Christian Association of Boston have procured a tent which is erected on the Common, on Sabbaths, for religious services.

——In Philadelphia, the Young Men's Association have procured a large tent capable of seating three thousand persons, which was dedicated to the service of God on the first of May. All the lumber had been given, and all the carpenter work for seats, etc., had been gratuitously performed by young converts who had been brought to God during this revival. Its present location is on Spruce and Broad Streets. Dr. Newton, of the Episcopal church, preached the dedication sermon on Saturday, May 1st, other pastors of different churches participating.

——A committee of New York pastors and laymen have recommended a Permanent Union Committee, on Evangelical Operations, and the purchase of a tent similar to the above. No action has yet been taken on the proposition.

——In St. Louis, pastors and delegates from twenty-eight churches of the several denominations, met on the 19th ult., to devise measures "to extend the

influenee of holiness, and to widen the sphere of Christian sympathy among the ehildren of God." A plan was proposed—1. To organize a Union Board for the spread of Christian influenee. 2. To establish a eentral daily prayer-meeting. 3. To establish praying circles in small halls, private dwellings, stores, ete., wherever they may be needed, and seeure the attendanee proper to carry them on. 4. To aseertain how many there are, male and female, in the several ehurches, who will visit from house to house. 5. To aseertain who will visit on the steamboats and Levee, on Sabbath morning, to eonverse and distribute tracts. 6. To provide for the purehase of tracts and bibles for distribution, and for other expenses incident to the plan.

——The more eonservative denominations are beginning to move in favor of more preachers—educated if possible—but by all means, more preachers. A Congregational Assoeiation in Ohio, recently lieensed a preaeher without the usual pre-requisites of liberal edueation, and adopted the following expression of views on the subjeet:

"*Whereas*, there are numbers of feeble ehurehes within our bounds, destitute of the stated means of graee, and gradually wasting away in eonsequeuee thereof—and whereas we see no present prospeet of their being supplied from the ranks of a liberally edueated ministry, or of their being able to sustain sueh, it they could be furnished—therefore,

Resolved, That we reeommend to our ehurehes, as a measure of true Christian expedieney, and a dietate of self-preservation—that they look out from among themselves, good meu, sound in the faith, and apt to teaeh, and appoint them to the work of the gospel ministry, aeeordiug to apostolie usage and direction."

——Two remarkable instanees of youthful zeal and talent in preaehing are said to have eome to light within a few months. Both are Baptists. A letter to the *Western Watchman* says of the 'boy preacher' in Missouri, Fuller, who is only seventeen years old, that at one of his first 'protraeted meetings,' over fifty eonverts were added to the ehureh, and at the other, now going on at Gilead, one hundred and ten have already united with the ehureh. A youth of fifteen, Cranmond Kennedy by name, a recent eonvert in the ehureh of Rev J. Q. Adams, Christopher street, has preached twiee as a candidate for ordination, exeiting high expeetations, if we may judge from the unreserved expressions indulged in by some newspaper correspondents.

——It is announced that the noted revivalist, Rev. Jedediah Burchard, whose ill-health has long disabled him from preaehing, has taken the field again and is now laboring in a revival, in one of the interior towns of this State. It must be about twenty years since eonsiderable portions of the country were agitated by Mr. Burehard's energetic labors and over-stimulated methods. Probably a long period of obscurity and refleetion has modified his views and spirit. Many, however, are now living and laboring in the eause of Christ, who were ealled forth twenty years ago by his peeuliar summons to the 'anxious seat.'

——Rev. Mr. Finney, of Oberlin, has lately been preaehing nearly every evening in Dr. Cheever's ehureh, New York, to large audienees. Mrs. Finney is addressing meetings of ladies.

——Mr. J. E. Spilman, of Ky., a few months sinee a leading member of the Covington bar, has been licensed to preaeh the gospel.

NEW CHURCHES ESTABLISHED.

Maine.—Freedom Village, Congregational—Organized April 14.

Massachusetts.—City Point, South Boston Baptist—April 14: Rev. Samuel Davis, Pastor.

New York.—Queen's Village, L. I.—Ref Dutch: April 18.

New Jersey.—Jersey City, Congregational April 25.

Pennsylvania.—Preston, Baptist: 20 members: three baptized, April 14.

Lawreneeville, Baptist—Organized April 14.

Pottstown, Baptist—44 baptized: about to be organized and ehureh to be built.

Indiana.—Near Fort Wayne, Baptist—12 baptized and organized into a ehureh.

Amity, Baptist—Organized April 10.

Illinois.—Waltham, Baptist—14 members April 1.

Bunker Hill, Baptist—24 members: organized Mareh 25: 27 additions.

Wisconsin.—Burns, Baptist—Organized with 19 members.

Blaek River Falls, Baptist—Soon to be organ-bd.
Burr Oak Prairie, Baptist—15 members.
Stevens Point, Baptist—20 members, about be organized.
Iowa.—Clarinda, Baptist—11 members; or-nized in March: 7 additions.
Minnesota.—Maney Creek, Baptist—A colo-from La Crosse, Wis.
Kansas.—Leavenworth, Congregational—30 embers: Rev. R. D. Parker, Pastor.
Leavenworth, Baptist—Rev. G. D. Henderson, stor.
Delaware.—Chesapeake City, Presbyterian.

NEW CHURCH EDIFICES.

Massachusetts.—Boston, Pine-st. Congrega-nal—Measures to build a large church near e foot of Dover-st., with low pew-rents.
Chelsea, Park-st. Methodist—Dedicated April
South Malden, Methodist—'Measures in pro-ess,' for a new church and house of worship.
Cambridge, Methodist—Corner stone laid for building Harvard-st. church.
Carver, Mass., Congregational—Dedicated ril 14.
New York.—New York City, 4th Ave. Metho-st (cor. 22nd-st.)—Dedicated May 9.
Spraker's Basin, by the R. D. church of Cana-harie; lot and $2000 raised.
Newark, by 1st Baptist church—to be com-nced in July.
Corsica, Presbyterian—Dedicated April 2.
Durham, a *Union* church—Dedicated April
W. Greenville. Baptist—Completed.
Ohio.—New Richmond, Presbyterian—Dedi-ted April 19.
Pierpont, Congregational—Dedicated April

Cincinnati, Methodist—Ladies' Mission church, dedicated April 18.

Illinois.—*Questionable 'Church Enterprise' in Chicago.*—The society of the Clark-st. Methodist church, purpose taking down their present edifice and erecting upon the lot a first class business block, with a spacious church, lecture, Sabbath school and class rooms above. They estimate that it would cost some $70,000, and that there would be an annual rent of $15,000 to $20,000.

Semonauk, Baptist—Dedicated March 10.

Indiana.—Anderson, Presbyterian—Dedicated March 28.

Wisconsin.—Milwaukie, Methodist—Dedicated in April.

Madison, Grace Church, Episcopal—Consecrated February 14.

Fox Lake, Baptist—Recently dedicated.

Virginia.—Burkville, Presbyterian—A *Railroad Mission* church, to be erected.

New Kent Co., Episcopal—Consecrated April 11.

South Carolina.—Florence, Presbyterian—A *Railroad Mission* church, to be erected.

Charleston, Spring-st. Methodist—Dedicated April 18.

Port Royal Island, St. Stephen's, Episcopal—Consecrated February 28.—24 (colored) confirmed.

Louisiana.—It is contemplated to erect a free-seated Presbyterian church in New Orleans, cost about twenty-five thousand dollars, and to afford seats for about twelve hundred persons. It is expected that the corner stone will be laid during the sessions of the General Assembly in May.

California.—San Francisco, New Methodist German Mission—Building erected.

DESTROYED BY FIRE.

The ancient (Episcopal) church at Cabin Point, Va. It was about one hundred and forty years old.

THE REMARKABLE WORK IN COLLEGES.

Amherst. President Stearns writes at the revival in this institution commenced with the winter term. Week ter week, 'the little cloud' might be en, rising, spreading, thickening, with re and there a few drops and many ternations of hope and fear on the rt of observers, till towards the end the term the shower began to fall, d for the last ten days (ending April th) 'the great rain was not stayed.'

Nearly three quarters of our number ere previously professors of religion. f the remainder, between forty and ty have been hopefully converted during the term, leaving less than twenty in the whole college undecided. Of the Senior Class but three or four remain, and of the Junior Class, but one. No extraordinary measures were adopted, and no additional meetings were held, exeept short meetings for prayer.

Those students who remain in town during vacation, with the officers and their families, meet twiee a week for prayer, with no abatement of religious interest, which in this way we may reasonably hope will be extended into the summer term.

YALE. The revival in Yale College has indeed been wonderful. There was little or no increase of preaching. The Sunday evening exercises were continued with increased energy and interest. The students united in prayer meetings with the people of the town; they established evening prayer meetings in the several entries; and a quiet work of grace went on for about five weeks to the end of the term, in April. At that time the number of those who had publicly expressed hope in Christ, amounted to 108. There are now over three hundred Christian students in college. In one of the classes, out of over one hundred students, there are only thirteen who have not expressed a hope in Christ.

HARVARD COLLEGE. Weekly prayer meetings are now held in three of the college classes, namely—Junior, Sophomore, and Freshman, which are quite well attended. Prof. Huntington holds meetings of an hour's length on Wednesday evenings, in which he speaks on some special topic, and then throws the meeting open for remarks and prayer. The professor remarked, on the first evening, that 'Harvard' had never before witnessed such a number of persons assembled for Christian conference.

WILLIAMS COLLEGE. The four classes number some 225. About 120 of them were professors of religion before the revival. Of the remaining 100, over 60 have become hopefully pious within the last three months.

BOWDOIN COLLEGE, Me. A good degree of religious interest has prevailed during the late term, and some fifteen students have been hopefully converted, besides thirty in the town.

NEW YORK UNIVERSITY. Prayer-meetings are held among the students.

COLUMBIA COLLEGE, N. Y. A weekly prayer-meeting is held, wholly under the control of the students, which is well attended.

UNION COLLEGE, Schenectady. Here the revival has been powerfully felt, and many of the students have been converted.

PRINCETON.—Of 272 students, 102 have become professors of religion, of whom fifty have dedicated themselves to the ministry, and two to the missionary cause.

NASSAU HALL, N. J.—Of the two hundred and seventy-two students at present in the institution, one hundred and two are are professors of religion, and of these fifty have dedicated themselves to the Gospel ministry, and two to the missionary field.

JEFFERSON COLLEGE, Pa. The revival continued with unabated interest to the close of the late term. Of the Senior Class, which consists of seventy-six members, all but thirteen have been hopefully converted. It is thought that at least forty members of the class will enter some Theological Seminary in the fall.

KENYON COLLEGE. (EPISCOPAL.) The number already applying for next Fall indicates an almost doubling of the students. Eighty are communicants, over forty candidates for the ministry, ten are preparing for foreign missions.

SHURTLEFF COLLEGE, Illinois, has been visited by a revival.

RICHMOND COLLEGE, VA.—A very interesting work of grace is in progress at the Richmond (Baptist) College.

DAVIDSON COLLEGE, N. C., has experienced an interesting revival.

OGLETHORPE UNIVERSITY, Geo. Rev. Dr. Talmadge, President of the Oglethorpe University, under date of March 19th, writes to the *Southern Presbyterian* of a powerful revival in that institution. Twelve or fifteen of the students are already rejoicing in hope, forty remain at one time for inquiry, and it is thought there is not a solitary young man on the grounds, without some degree of conviction.

The work in Phillip's Academy, Andover, is altogether unexampled. About fifty of the students are already rejoicing in hope.

Many pupils in Mt. Holyoke Female Seminary, have recently been converted.

In the Female College at Oxford, Ohio, it is said that all but four or five out of 100 members, have been converted.

REVIVAL ITEMS, AND CHARACTERISTIC INCIDENTS.

The Chicago *Christian Times* says: —We think it entirely within bounds to estimate that the accessions to churches on our field [Baptist] during the present year, have amounted to, at least, *three thousand five hundred*, or at the rate of *one thousand per month*. So far as we can ascertain, the revival influence is slightly, if at all, diminished.

—It is said: 'There is scarcely a church in Maine in which there is not an increased religious interest. In nearly every village in the State, some conversions have taken place'

—It is stated that there is a wonderful work of grace in Washington county, Maine. In towns where Christianity had almost died out, there have been conversions by scores.

—Throughout the Presbytery of South Carolina, it is stated that daily prayer-meetings and nightly preaching are the common order of things.

—The revival is beginning to be felt in New Orleans, Charleston, Mobile, and other Southern cities, and the last news from California speaks of an unusual interest in that State and in Oregon

—California. A religious revival of no ordinary character, has been progressing for some time at the Berryessa settlement, a few miles East of San Jose. Great numbers have joined the Church, and a large majority of the adult population of the neighborhood, for several miles around, have been brought under the influence of the gospel.

—It is stated that there is a continuous revival from Boston to Portland, and from Portland to Bangor.

—At Fort Edward, N. Y., one evening, twenty-five gamblers and rum drinkers were counted on the anxious seats.

—At the regular sabbath service in the county jail in Springfield, April 25, a considerable number of the prisoners arose for prayers.

—In the 1st Baptist Church in Providence (over which Dr. Wayland has presided since the death of Dr. Granger) it is said that ten prominent lawyers of the city have been recently converted.

—An addition of more than seventy persons to the Congregational church in Simsbury, Connecticut, on Sabbath, May 2d, included two or three whole families, and one case of *three generations*, viz., a grandmother, her son, daughter-in-law, two daughters, and grand-daughter.

—In North Woodstock, Connecticut, "a convert is found in almost every family in the parish, with the exception of those whose members were all pious before. In one family, five children are subjects of the work—in another, four, with a servant girl."

—Among the converts at Heath, Massachusetts, are six sons and daughters in one family.

—One of the most affecting requests for prayer presented at the union meetings in New York city, will be remembered by most persons, as that of a widowed mother in behalf of her son who had *cursed* her! A few weeks later, at the "thanksgiving" meeting in John street, the same widow was enabled to call upon the assembly to rejoice and give thanks with her for his conversion.

—A secular paper relates that a lady residing in the vicinity of New York, the wife of one of our most distinguished citizens, and well known in the fashionable world, has converted the billiard room attached to her house into a place for prayer-meetings, in which her neighbors are invited to participate daily.

—The *Home Journal*, which is a sort of authority in fashionable society, records the fact that profane swearing is growing unfashionable. It is now voted decidedly vulgar to use an oath, and thus the most powerful influence which can be brought to bear on many people, is working against this senseless and wicked practice.

—A letter from Iowa Centre, says: "There have been a great many dances here during the winter and spring at the tavern. The family at the tavern have been converted, and most of the

dancers. So the host invited all the dancers, last Thursday night, to meet in the ball-room, and there hold a prayer-meeting; and there was a large turn out and an interesting time indeed. One week dancing, and the next week praying and singing and praising God!"

—At Waverly, Tioga County, the union prayer-meetings led to evening preaching, and in a few days so deep a solemnity pervaded the whole community, that a grand gift ball, at which one thousand dollars in presents were to have been distributed, and which was to have come off in the large hall now occupied by the daily morning meetings, was by public consent abandoned, the proprietors refusing the hall, and the public, almost to an individual, refusing to attend.

—In Dubuque, Iowa, the Jullien theatre, in which daily prayer-meetings have been held for some time, has been converted into a house of worship, and there is to be preaching in it every evening by some one of the evangelical ministers of the city.

—Ex-Governor Thos. Ford, the noted Ohio politician and stump orator who has been recently converted, made an exhortation at a prayer meeting in Columbus, which brought tears to all eyes. His manner was earnest, but subdued and humble. He said that when first he yielded his heart to Christ, he felt inclined to keep the matter to himself, and the circle of his most intimate friends. But soon his conversion was published in the papers and he then felt that he had notice served upon him; that not only God's eye, but the eyes of the world were upon him; that it would be his duty in all his ways to exemplify the power and blessedness of the religion of the gospel. He was determined henceforth to bear testimony for Christ, and live for his glory.

—An announcement of the conversion of Hon. Thos. F. Marshall has been widely circulated, to his great "annoyance," as he states in a card *denying* the report. Announcements ending thus are fruitful of anything but "joy in heaven" or salvation on earth.

—A report of the conversion of Edwin Forrest has drawn forth a self-laudatory letter from the actor, denying the rumor, besides furnishing melancholy evidence in other ways, of its falsity.

—The once notorious Orville Gardner, pugilist and trainer of pugilists, having been taken out of 'business' by the wonderful grace of God, has been provided with a new calling. It is reported that his friends have set him up in the shoe business in this city.

—An inebriate came to one of the city mission schools in New York, and took a seat among the congregation without knowing why he came, only he felt that was the place for him to go. During the meeting a young man spoke to him of his soul, and after the meeting, went with him to his home, and, after reading to him a portion of Scripture, this poor man begged him to pray; at the close of the prayer he cried aloud for mercy, with all the earnestness of his soul; suddenly he stopped, and, with faltering tongue, exclaimed:—"I feel—I feel—that God is here! I feel it in my heart. Here, blessed God, I give myself to thee," and from that hour he has been rejoicing in hope of life eternal.

—'There are many very interesting cases in Providence, R. I. One is that of a man who was called the prince of rum-sellers, but God called him by the spirit of his grace, and he has destroyed his liquors and given up the business. His own language is, "No man knows better than I the road to ruin." Another case is that of a Judge of the United States Circuit Court: the grace of God has touched his heart, and he is now burning with zeal for the religion of Christ.'

—The *Cincinnati Gazette* says that since the Revival has been in progress, the number of drinking shops has been materially lessened. Within a week, two or three establishments, in the immediate vicinity of a church where Union Prayer Meetings are holden daily, have been compelled to close.

—The following is from the MESSAGE devoted to charities:—

The FIVE POINTS of New York have seen and shown by no means the least

of the wonders of this wondrous day. Such as Satan had sealed, and not he, nor we, nor they, had once dreamed that any power should ever pluck them out of his hand—such began, they knew not why, and none knew why, to gather around the doors of the house of God, calling for mercy! Meetings were held nightly in February, at the Methodist Mission, crowded with the offscouring of human depravity itself, unasked, unurged, but urgent, asking, for prayers, for the temperance pledge, for the way of salvation. Not less than a hundred, the missionary (Rev. Mr. Mead) assures me, have come forward in this way, in the absence of all visible excitement which the strictest discretion on the part of those conducting the services could prevent. Forty-six genuine Five-Points outcasts, of both sexes, have been received for probation by the Five-Points *church*, with unusual caution and strictness of examination, and with as bright evidence of converting grace, in many cases, as my informant had ever witnessed elsewhere. Prompt and uncompromising moral reformation; contentment and even joy, in their miserable earthly lot; efforts to save others and to spread the fame of their Saviour among their lost companions; these are conspicuous, says Mr. Mead, among the evidences exhibited by the Five-Points Christians. And only think what '*moral reformation*' means, in one whose very flesh is sodden with the corruptions of debased appetite!

—A letter from New Brunswick, N. Y., says:—Whole families have been converted, and some instances have been almost as remarkable as that of Awful Gardner. Calling a few days since at a house occupied by the captain of a canal boat, I found they had no Bible; but their library consisted of Tom Paine's "Age of Reason," novels, song-books, etc. I told the man I would give him a Bible, if he would promise to read it. His wife seemed anxious to have one; but he said he would not have it in his house, and if I gave him one he would burn it up. I paid them a second visit, and took a Bible with me, but he was not at home. When he returned, and found the Bible in the house, he was very angry, and took it up, not to read it, but to destroy it; but at the moment, there not being a fire large enough to burn it, he delayed; he determined to throw it into the canal. But as he walked along he thought he would just take a look into it, and see what it said; he opened to Mark ii. 17: "I came not to call the righteous, but sinners to repentance." It was the first time he had ever read the Bible; it was made quick and powerful. He could not, dare not, destroy it. He continued to read. He was ashamed to take the Bible home; so he left it in the stable, and read it when he attended to his mules. He soon took the Bible home and set up the family altar. His large chest of Tom Paine's and other infidel writings were consigned to the flames, and he has now resolved to live for God.—*Chr. Intelligencer.*

At New-Lebanon Academy, Ind., nearly all the students have been converted.

PROPOSED FIVE-POINTS DAILY PRAYER-MEETING.

Why should not a daily prayer-meeting be established in the House of Industry—sustained—directed constantly to one point, viz., the out-pouring of the Spirit of God upon the Five Points and the missionary labors there carried on—and persevered in as long as there are sinners to be converted? Such a movement, in the true spirit of prayer which comes from above, is precisely what the mission work there needs; precisely what would be at once the pledge and condition of an Almighty blessing upon the Institution; and precisely what would knit the hearts of Christians firmly to its interests. What could be more blessed than to see the two missions there *uniting* in such a praying enterprise! Let there be a Union prayer-meeting at each of the chapels on the opposite ends of Mission Place, on alternate days; the Superintendents, officers, and teachers of both establishments, meeting together daily as *one* mission, to blend their sympathies in prayer for the descent of the Spirit upon their common labors.

[*Message—Charities.*]

A LIST OF PLACES VISITED BY THE REVIVAL OF 1858.

The Names are such as the Editor has been able to collect :—the figures indi-, not the numbers converted in each place, but such numbers as the Editor has reported. *Ministers and others who receive this, are particularly solicited to correct rror's and supply the deficiencies* of the list, so far as they are able, from time to . ☞ This report will be CONTINUED MONTHLY.]

Maine.

›ver	26
ıista	
son	
n	
ıy	80
roscoggin Co.	nearly
ery town	
ks	70
h Bay	44
h Bay North	45
ıton	
mfield	12
eıord	200
loin College	15
ick	
el	12
el East	30
	100
swick	45
ıst	
ryfield	100
Elizabeth	
on	20
Island	300
er	20
ıont	40
ariscotta	12
er	
ld	22
and Plymouth	200
n	
ıouth West	
dom	
port	75
ford	
	45
n Corner	27
ne	40
nfield	100
ron	
cock	20
sport	70
x	
olnville	8
rmore Falls	
ngton	10
	40
iston Seminary	6
iston	25
renceville	60
erick	20
ot West	15
castle	20
leboro	
Norway	21
Northport	5
Oldtown	
Portland	400
Parkmau	
Paris South	
Paris North	97
Poland	
Raymond East	
Rockland	
Sanbornton North	
Salisbury	20
Shapleigh	45
Southbridge	21
Somerset Mills	30
Saco	72
Turner	
Thorndike	100
Topsham	50
Waterville West	25
Waterville	20
	2670

New Hampshire.

Boscawen	
Bow	14
Brentwood	50
Chichester	
Concord	
Castile	13
Claremont	40
Centre Stafford	
Corinth	
Cherryfield	
Danville	
Dover	61
Dartmouth College	
Dublin	
East Washington	12
Eaton	25
Effingham	
East Alton,	
Epsom	16
E. Jaffray	5
Franconia	
Fisherville	
Francistown	
Gilmanton	20
Goshen	
Goffstown Centre	
Henniker	20
Hampton	
Haverhill	
Hillsdale	
Hampton	200
Lancaster	
Littleton	
Meredith Village, etc.	300
Manchester	300
Milton Mills	7
Mason	
Nashua	17
New Hampton	25
New Ipswich	55
New Boston	
Newton Depot	15
Newport	
Plaistow	3
Pembroke	
Portsmouth	35
Rumney	24
Rindge	
Raymond	
Sanbornton Bridge	13
Stratham	5
Sugar Hill	24
Seabrook	
Whitefield	12
Wolfsboro' many	
Wilmot	38
Watertown	27
	1376

Vermont.

Burlington	29
Brandon	
Bridgewater	
Barnet	
Bennington	12
Burke, 'entire families'	
Brattleboro	
Cabot	
Clarendon	8
Castleton	
Derby Line	20
Derby	50
East Randolph	
East Corinth	
Fairfax	25
Ferrisburgh	
Ira	12
Jericho	68
Kimball Academy	
Lyndon	40
Lunenburg	
Middletown	
Morrisville	
Manchester	9
Middlebury	55
Woodstock	120
Norwich	80
Plymouth	46
Pondville	
Rutland	200
St. Albans	
Shaftsbury	16
Strafford	
Starksboro	30
St. Johnsbury	51
Swanton	30
Tunbridge	12
Whitingham	26
West Fairlee	
West Barre	9
Wolcott	22
	770

Massachusetts.

Assabat	
Acton	18
Andover	53
Andover South	9
Andover Academy	50
Amesbury	100
Athol	30
Amherst College	50
Amherst East	40
Attleborough	10
Adams	37
Adams North	24
Abingdon East	
Boston	400
Boxboro'	
Braintree South	26
Becket	
Becket North	
Boylston W.	49
Blackington	85
Bridgewater East	150
Byefield	
Bellingham	30
Chelsea	113
Cheshire	200
Chelmsford	
Cambridge W.	30
Cambridge North	30
Charlestown,	47
Cypress	19
Cornwall	15
Clinton	
Danvers South	
Dedham	10

Dracut	50
Dorchester	
Dalton	
Douglass East "scores"	
Easthampton	
Enfield	
Edgartown	
Egremont	25
Florida	
Foxborough	20
Fall River	5
Gloucester	
Greenfield	50
Globe Village	23
Granby	
Greenwich	
Grafton	19
Gt. Barrington	13
Hampton	
Hingham	13
Hatfield	
Hollistou	200
Hyannis	3
Haverhill	
Holden	
Hadley	
Hadley South	40
Hancock	110
Harvard University	13
Kingstou	15
Ludlow	
Leicester	35
Lunenburg	
Long Plain	15
Lawrence	68
Lynn	100
Lakeville	
Litchfield	25
Lowell	28
Lyme	
Leroy	13
Mount Horeb	45
Middlefield	48
Middleborough	39
Medford	25
Mount Holyoke, many	
Mattapoisett	30
Marion	
Marblehead	33
Mansfield	
Melrose	19
Newton Upper Falls	
Newton Center	
Newton Corner	
Newburyport	700
New Bedford	800
Nantucket	
Needham Plains	3
Northampton	
Nashua	25
Natick	11
Ohio, Receiving Ship	10
Oxford	110
Oxford North	4
Orange	112
Putnam	
Pittsfield	52
Pontoosuc	
Paxtor	40
Palmer	35
Plainfield	
Provincetown	
Roxbury	38
Rock	80
Randolph	59
Rowley	
Swampscott	
Southwick	59
Shirley	
Sheldonville	39
Scituate	9
North Swansey	30
Savoy	13
Stoughton East	
Southbridge	27
Saxonville	
Salisbury Point	97
Springfield	300
Sandwich	
Shelburne Falls	70
Taunton	129
Thompsonville	13
Tewksbury North	
Truro	
Uxbridge	7
Uxbridge North	80
Westfield	33
Webster	9
Woburn	30
Ware	3
Whitinsville	
Worcester	250
Williams College	60
Winchester	75
Wilmington	35
Waltham	13
Wareham	
Woousocket	32
Waterford	
Wales	27
Williamsburgh	
	6,254

Rhode Island.

Centre Falls	12
Centreville	60
Colerain	3
Charlestown	10
Carolina Mills	29
Dorrville	60
Exeter	150
Fisherville	54
Ferry South	5
Foster	
Greenwich East	40
Greene	20
Goshen	6
Granville	60
Gustavus	
Guerica	8
Hopkinton	50
Jordan	16
Jewett City	65
Kingstou	88
Morning Star	5
Niantic	40
Newport	30
Providence	103
Pawtucket	100
Quidnic	100
Rockville	20
Tower Hill	13
Usquebaugh	
Valley Falls	
Wakefield	9
Warwick	3
Wickford	37
Woodville	45
Westerly	
Warren	10
Woonsocket	80
	1.331
Baptist Churches	2,100

Connecticut.

Avon	
Bethel	55
Brookfield	20
Bantam Falls	
Brooklyn	
Branford	25
Bauksville	20
Bristol	200
Baltic	
Bridgeport	300
Clinton	100
Collinsville	
Cornwall	15
Colesville	
Cromwell	
Colchester	
Danielsonville	
Danbury	16
Deep River	
Essex	7
Greene	40
Greenwich	150
Groton	8
Hancock	60
Holland	12
Hartford	67
Hartford W.	24
Hitchcockville	
Hartland	
Hampton	60
Jewett City	
Lebanon	5
Litchfield	26
Lyme	105
Meriden	16
Middletown	79
Middlefield	40
Milton	
Mystic River	3
New London	80
New Haven	150
New Hartford	
Niantic	
Norwalk	7
Norfolk	
Norwich	25
New Britain	
North Line	12
Pomfret	70
Plainfield	15
Preston	
Pisgah	
Plainville	
Plantville	
Putuam	
Rocky Hill	
Scotland	
Stonington	
Stratford	
Southington	
Simsbury	
Suffield	
Torringford	
Thompsonville	
Tolland	
Tariffville	
Voluntown	
Woodstock	
Windham	
Westminster	
Waterbury	
Waterford	
West Killingly	
Wolcottville	
Wakefield	
Winchester	
Windsor	
Willimantic	
Woodbridge	
	2,'

New York.

Adams	
Adams' Basin	
Albany	
Albion	
Altred University	
Alleghany	
Altay	
Alma College	
Amenia	
Ames	
Angelica	
Ashley Falls	
Athens	
Auburn	
Avon	
Booneville	
Brockport	
Burnt Hills	
Berlin	
Blackville	
Black Rock	
Bradford South	
Butler	
Bristol	
Bethany	
Busti	
Buffalo	
Butternuts	
Brookfield	
Brookfield South	
Bennettville	
Cortlandville	
Croton	
Catskill & Kiskatom	
Candor	
Clifton Park	

onville	40
nth	10
ksville	16
ile	28
ndaga	
rville	
ry Valley	
ksville West	3
erstown	
octon	45
ksville	
ton	100
Spring	
ner	
per's Plains	
a	50
ioharie	63
pes	100
ham 4 Corners	
ville	
nti	
kirk	11
dee	10
asens	40
er	26
er South	10
igton	30
ry	
ira	200
on	
ie and Pike	70
restville	15
kill Plains	6
shing	8
lonia	65
kill Landing	17
ich Creek	
klindale	3
sburg, Ellenv'e	100
Edward	84
field	
enwich	53
ve	10
ene	40
verneur	20
tford	4
fton	40
pertsville	200
enport L. I.	43
at Falls	
ton	
esee	50
enbush	7
eva	
versville	
en Point	
nt	
ner	
ne	8
oken	
nellsville	100
chcockville	
mony	
nt's Hollow	11
ley	15
ison	
ica	100
nstown	35

Jamestown	400
Johnson's Creek	
Keeseville	60
Kingston	15
Kinderhook	50
Lyons	
Livonia	10
Little York	70
Lawrenee	50
Lima (Gen. Coll.)	100
Lockport	60
Locust Tree	60
Lyndonville	
Lodi	
Little Falls	79
Madrid	100
Masseua	100.
Middletown	
Middlefield	50
Mt. Vernon	47
Morrisania	30
Mead's Creek	7
Meredith	56
Morris	20
Malone	28
Milton	
Millford	
New York, est'd.	5,000
Newburgh	35
North Butler	
North Urbana	38
Nassau	100
Newfane	27
Oswego	112
Owego	205
Oneonta	5
Olean	140
Oneida	120
Plattsburgh Dist.	100
Pike	100
Peterboro'	6
Philadelphia	20
Pierpont	2
Port Carbon	40
Pleasaut Valley	
Pœstenkill	86
Parkskill	20
Pulaski and Port Ontario	150
Pear Neighborhood	50
Ponghkeepsie	314
Penn Yan	107
Parma	70
Palmyra	188
Portlandville	
Pawling	23
Panama	
Peekskill	100
Port Richmond	50
Parksville	55
Richmond	20
Round Hill	
Rensselaer and Lake George	
Remsen	
Roekaway	300
Rushford	125
Shenandoah	19
Schuylerville	60

Saugerties	18
Syracuse	112
Stamfordville	50
Stillwater	120
Sandy Hill	15
Stockton	
Steuben	
Sayville	22
Sand Hill	30
Sanquoit	
Schodaek	
South Bradford	27
Skaneateles	27
Schenectady	120
Stephentown	60
Stephentown West	3
Schaghticoke	100
Setauket	14
Sherman	
Spencer	30
Shelby	95
Stapleton	
Sand Lake West	42
Smithville	
Staten Island (1st B.)	30
Tonawanda	
Tivoli	16
Tyrone and Jersey	43
Troy	88
Tompkinsville	37
Throopsville	7
Tieonderoga	18
Tioga	30
Utiea	
Uniontown	25
Union Village	111
Unadilla Forks	
Uniouville	
Villanova	18
Vienna	
Wales Centre	
Weston	37
Woodville	45
White Creek	16
Walworth	20
Wheatland	18
West Parishville	30
Willow Glen	
Woodhull	53
West Kill	35
West Hartland	
Washington Hill	
West Falls	
Wyekoff	17
Washington	25
Wilson	100
Walton	
Windham Centre	50
Waverley	
Warsaw	150
Westerlo	100
Webster	30
Wilson	
Westfield	
Yonkers	255
Episcopal	2,000
	16,674

New Jersey.

Allowaystown	20
Bordentown	
Bethlehem	57
Blackwoodtown	57
Bloomfield	120
Belleville	45
Bloomington	
Basken Ridge	70
Cokesburgh	57
Camden	18
Carpenter's Landing	20
Cedarville	
Canton	37
Cape May	30
Cassville	
Dividing Creek	26
Elizabeth	27
Flanders	20
Fairton	
Fairfield	56
Freehold	
Frankstown	40
Greenwieh	22
Hamilton Square	7
Hoboken	43
Hightstown	
Harmony	60
Jersey City	45
Lambertsville	5
Mansfield	75
Newark	3,000
North New Jersey	50
New Brunswick	150
Pres'y, N. Brunswiek	475
Orange	163
Oxford	55
Parkersville	75
Pennington	60
Paterson	32
Pittsgrove	52
Paradise	
Princeton	150
Plainfield	40
Pemberton	34
Providence	6
Roadstown	66
Rahway	45
Sidney	62
Squan Circuit	200
Salem	72
Shark River	204
Shiloh	39
Trenton, hundreds	
Woodbury	28
Willington	20
	6,035

Pennsylvania.

Armagh	31
Amana	
Aeademia	
Altoona	12
Balligomingo	17
Berrysburg	
Bridgewater	
Bethesda	

Bloody Run	18
Bradford	16
Blossburg	12
Beverly Institute	
Birmingham	
Bethesda	60
Blockley	18
Broad Top	13
Blairsville	30
Bloomfield	20
Brownville	60
Beaver Falls	38
Bradford	20
Bloomsburg	
Centerville	85
Carbondale	6
Center Hall	
Cambridge	
Cornell College	
Carlisle	30
Clarion Presb'y	500
Canonsburg	4
Carmensville	4
Coolspring	27
Centre Square	35
Concord	45
Carlisle	
Clintonville	
Columbia	58
Corsica	69
Dickinson College	20
Douglassville	26
Diamond	2
Damascus	41
Davisville	5
Donegal	14
Darby	32
Eldred	37
Exchangeville	35
Emlenton	30
East Liberty	10
Erie	
Fairview	23
Fairmount	12
Freeport	
Flatwood & others	16
Gratztown	
Germantown	19
Georgetown	
Greenville	46
Green	38
Harrisburgh	19
Hilltown	9
Harmony	60
Holmesburg	66
Harrisville	23
Hillsville	34
Hartleton	
Hollidaysburg	60
Huntingdon	46
Indiana	43
Jefferson College	20
Jersey Shore	38
Jenner	12
Jackson	9
Kittanning	
Krutztown	23
Kingston	275
Lower Merion	43
Lower Dublin	71
Leesburg	19
Lawrenceville	22
Lower Providence	10
Leatherwood	39
Lickiug	60
Lewistown	120
Lebanon	206
Lock Haven	19
Long Plains	6
Laconia	
McKeesport	62
Marietta	12
Manchester	23
Manayunk	17
Manada Furnace	24
Mount Pleasant	16
Mahoning	18
Mill Creek	33
Madison	5
Minersville	100
McVeytown	35
Mercer	173
Muddy Creek & Centreville	45
Mantuaville	26
Morrisville	97
Muncy	12
Middleburg	46
Mifflinville	30
Milesburg	24
Mifflintown	90
Mead Corners	25
McAllisterville	11
Nantmeal East	5
New Castle	62
Northumberland	
New Columbia	20
Newton Square	5
Newport	24
Ninty-six and Enlli	
New Brighton	28
Orangeville	
Point Pleasant	27
Philadelphia (P.)	235
Philadelphia (B.)	400
W. Philadelphia	17
Pittsburg	250
Pottstown	50
Pughton	26
Pennypeck	79
Perrysville	60
Phœnixville	35
Pine Grove	
Penningtonville	35
Parksville	41
Potato Neck	50
Perry	20
Plymouth	4
Rehoboth	38
Rossville	30
Rowsburg	29
Reading Centre	6
Rohrsburg	41
Redstone	15
Sunville	40
Shiloh	5
Sewickley	18
Steubenville	43
Staystown	53
Sharon & Valley	56
Scranton	57
Springhill	12
Salem	15
Saltsburg	22
Selinsgrove	
Springfield	55
Sharon	13
Troy East	15
Hull's schoolhouse	20
Twolick	30
Towanda	7
Upper Mt. Bethel	49
Unioutown	22
Upper Ten Mile	
Uniou	66
Woodbury	100
Washington	81
Warner Merk	12
Wysox	60
Williamsburg	
Wilkesbarre	
Willistown	5
Weigle's	20
Watsontown	12
Waynesboro'	
Wellsville and Liverpool	33
White Deer	10
Windham	40
Wellsboro'	12
Williamsport	4
Woodbury	40
Wattsburgh	22
York	36
Yeagerstown	100
Zion	13
	6,752

Ohio.

Amity	22
Akron	20
Aberdeen Cir.	60
Aurora	50
Alexandria	143
Amelia	50
Ashland	
Alliance	8
Adamsville	20
Bethel	11
Barre West	40
Bird's Run	54
Belmont	
Buck Creek	8
Beaver	31
Batavia Cir.	20
Baltimore	32
Blanchester	27
Bedford	21
Bealsville	
Bellefontaine	43
Bristol	4
Brushy Fork	21
Butlerville	42
Branch	
Belleville	
Brinzion	
Boston	
Burgess's	
Clear Fork	
Center	
Cincinnati	
Charleston South	
Centreville	
Cleveland	1,
Cheshire	
Columbus	
Conneaut	
Chagrin Falls	
Columbia	
Cedar Creek	
Cambridge	
Camden	
Canaan	
Cleveland (Cong.)	
Circleville	
Canton	
Cambridge	
Crestline	
Clarkesville Cir.	
Dresden	
Danbyville Cir.	
Dayton	
Dresden	
Defiance	
Deorntown	
Duck Creek	
Dayton	
Elizabethtown Cir.	
Ebenezer	
Euclid	
Fredrickstown	
Fowle's Creek	
Fuller's Point	
Fletcher	
Fishing Creek	
Furnace Cir.	
Frankfort Cir.	
Fairfield Cir.	
Granville	
Geneva	
Groveport Cir.	
Hillsborough	
Harmony	
Harrisburg	
Haysville	
Hebron	
Ironton	
Jefferson	
Johnston	
Jonas Run	
Kenton	
King's Creek	
Kyger	
Kingsville	
Kirkersville	
Kirkwood	
Lexington	
Lenox	
Little Muskingum	
Lockland	
Linvillion	
Locust Grove	
Lima	
Letant Cir.	

donderry	
king	56
rel Cir.	150
ietta	24
Pisgah	15
A'Cheek	21
rittstown	200
Zion	
roeville	23
ca	50
gan	30
Zion	8
nsfield	49
an	17
neville	35
lin	
k Fork	24
Vernon	15
brook	4
tiu's Ferry	12
mee City	7
ldleton	46
rysville	155
Pleasant	7
walk	80
v Burlington	
hanicsburg	50
ntgomery	
v Carlisle	
v Salem	2
v Albany	15
wtonville	18
w Harmony	32
w Philadelphia	
w Concord	3
wtonville	18
wton	16
ttingham	37
w Lyme	15
wton	13
w Haven	34
w Huron	4
lsonville	12
ve Branch	30
ford Fem. Coll.	100
l Creek	9
qua	46
rtsmouth	4
easant Rock	10
easant Hill	20
kerington Cir.	104
ne Grove	
rrysville	32
ne Run	22
easant Valley	12
inesville	80
meroy	28
easant Ridge	
rospect	8
ussell	
yalton & Cir.	90
pley	
ysville	50
ichmond	75
efugee	17
adnor	35
chester	122
onelick,	18
ring Creek	5
Socialville	27
Stillwater	12
Springfield	32
Salt Fork	4
Sandusky	15
South Hanov	35
Steubenville	88
Stockport	42
St. Johns	24
South Bend	21
Straitsville	7
Salem	9
Sinking Spring	150
Shelby Cir.	80
Stamford	4
Tippecanoe	
Terre Haut& vicinity	100
Toledo	8
Truro	41
Tiffin	4
Troy (vicinity)	20
Toledo	11
Utica Cir.	86
Union	
Vienna	
Wittenberg College	40
Williamsburg	30
Wheelersburg Cir.	
Worthington	
Winterville	45
Washington	32
Wilmington	9
Willscreek	12
Welch Hill	50
Windsor	57
Wintersville	37
Warren	61
Whipstown	13
Walnut Grove	18
Xenia	200
Zanesville	23
	8,099

Illinois.

Abington	8
Aurora	62
Apple Grove	10
Annawan	20
Alton	21
Atlanta	30
Belvidere	50
Barrington	15
Bristol	25
Brimfield	12
Bunker Hill	11
Berwick	8
Brooklyn	6
Belleville	48
Bloomington	300
Byron	10
Bellefontaine	25
Bath	40
Barre	42
Blue Glass	29
Big Rock	
Bond County	40
Berlin	
Chicago	500
Clinton	10
Cherry Grove	
Charleston	5
Cairo	18
Danville	100
Doddsville	14
Decatur Mission	7
Dekalb	31
Dixon	100
Dover	
Decatur	7
Du Quoin	17
Earlville	34
Farmington	100
Fairmont	9
Freedom	10
Fidelity	10
Fiat	7
Griggsville	43
Greenwood	30
Girard and County	21
Genesee	50
Goshen	6
Greenwood	
Geneva	40
Grand River	29
Granville Mission	41
Galena	
Galesburg	
Graudview	
Hickory Creek	24
Homer	35
Hudson	9
Irving	30
Jubilee College	27
Jerseyville	16
Jacksonville	200
Jeffersonville	9
Kickapoo	13
Kingston	41
Kinmunday	4
Knoxville	33
Lawrenceville Cir.	270
Lacon	10
Lawrence	5
Louisiana	32
Laneville	
Lee Centre	50
Louisville	41
Litchfield	9
Littleton	
Lamoille	80
Malden	13
McLean County	15
Mahomet	59
Mount Sion	32
Marengo	85
Metamora	29
Mt. Pleasant	20
Monmouth	35
McLeansboro	85
Meriden	5
Monticello Cir.	50
Mendota	8
Monticello Prairie	51
Mt. Vernou	3
Macomb	13
North Henderson	14
New Hope	22
Naperville	3
Norman	15
Ohio Grove	7
Ontario	3
Oak Hill	
Oskaloosa	8
Old Town	
Onarga	4
Petersburg	16
Pleasant Vale	53
Payson	44
Pine Rock	10
Paris	30
Pittsfield	54
Peoria	75
Pleasant Dale	27
Pancakes Point	64
Prospect City	80
Petersburg	40
Quincy	15
Richland Valley	10
Roseville	5
Rockland	25
Rushville	25
Rich Vein	
Reinold Grand	20
Rhoades' Point	15
Ringgold	16
Ridot	17
Rockford	12
Springfield	121
Sandwich	70
Sangamon County	50
Shurtleff College	
St. Albans	
Sigourney	12
Sublette	
St. Charles	
Shaw's Point	16
So. Ottawa	30
Upper Alton	30
Urbana	5
Union	24
Verdin	52
Waukegan	24
Warren	30
Willow Hill	34
Whitefield	6
Warrenville	
Waverley	6
Warsaw	12
Waterloo	4
	10,460

Indiana.

Azalia	
Aurora	50
Augusta	28
Belleville Cir.	36
Bowling Green	
Bethany	5
Boston	
Bethel	66
Butler	30
Brookston	20
Brazil and Cir.	69

Bridgeton	15
Bloomington Cir.	57
Burlington Cir.	73
Crooked Creek	28
Christiansburg	8
Cana	
Clear Spring	13
Crooked Creek	25
Canaan	54
Carlisle Cir.	27
Camden	66
Deer Creek	9
Darlington	
Delaware	
Eel River	10
Elzaille	6
Ebenezer	61
Elkhart	41
Eminence	25
Francisco	20
Franklin & College	43
Fulton	79
Friendship	6
Freedom	20
Fulton	120
Greenwood	21
Greensburg	100
Gentryville Cir.	
Gosport	26
Greencastle	26
Good Hope	16
Goshen	4
Harveysburg	40
Heltonville	14
Huntington & Cir.	94
Houston	19
Haw Creek	8
Hiltonsville	14
Harmony	17
Hobart	11
Honewell	25
Hawesville	26
Jeffersonville	200
Jordan	32
Indianapolis & Dist.	365
Knightstown Cir.	32
Kendallville	2
Kingsbury	28
Lawrenceburg	400
Lexington Cir.	
Laurel Station	
Lewiston	60
Lafayette	83
Little Blue River	8
Lodiville	13
La Crosse	26
Lagro Cir.	120
Laporte	20
Lineberger Chapel	28
Lodi	12
Ladoga	109
Mill Creek	13
Muncie Mission	31
Michigantown	122
Milan & Cir.	109
Mt. Zion	7
Mount Nebo	36
Manchester	34
Mount Horeb	27
Mount Eden	30
Moore's Hill	7
Mt. Pleasant	103
Middlebury	50
Miami	5
Madison	47
New Albany	45
New Winchester	16
New Philadelphia Cir	25
Niconza	71
N. Lebanon Acadamy nearly all	
Newbury	18
Oxford Cir.	70
Olive Branch	3
Owensburg	11
Oil Creek	32
Ossenburg	17
Pittsburg	14
Pleasant Run	9
Perry County	100
Pollock	
Pisgah	50
Pleasant Hill	28
Prairie	4
Russelville	1
Richmond	50
Rainsville	7
Rock Spring	22
Ripley	6
So. Hanover	35
Sand Creek	40
Sugar Creek	44
Southport	34
Sullivan Cir.	23
South Bend	8
Spring Creek	10
Sand Creek	36
Sharpsville	28
Stilerville	21
Shelbyville	4
Salem	32
St. Omer	50
Stylesville	30
Terre Haute	2
Urbana	.
Unity	9
Union	62
Vernon	27
Valparaiso	25
Vienna	77
Versailles Cir.	
Willow Creek	19
White River	3
Waterloo	22
Winamac	31
Waveland	10
Wooster's	
Wabash	
Zener's School House	16
Zoar	
Zionsville Cir.	400
	4,775

Michigan.

Armada	44
Aurelius	
Algonac	100
Almont	19
Antwerp	
Ann Arbor	5
Buchanan	6
Bedford	30
Boston	8
West Barre	10
Burr Oak	100
Cazenovia	27
Concord	20
Chesterfield	
Ceresco	7
Detroit	1000
Dowager	47
Eaton Rapids	30
Edwardsburg	3
Essex	12
Earlville	30
Farmington	
Flint	25
Granville	12
Grand Rapids	71
Hamburg	8
Hillsdale	25
Huron	7
Hillsdale College	17
Highland	
Ionia	19
Imlay	40
Jackson	8
Kalamazoo	4
Leslie	40
Lamont	100
Laphamville	27
Lima	
Lenox	
Marion Centre	35
Mottville	
Milford	150
Marshall	
Northville	125
Niles	15
Novi	31
Odessa	100
Onondaga	
Oxford	100
Ovid	40
Plymouth	31
Rives	35
Rochester	60
Redford	7
Richfield	29
St. Clair	47
Sullivan	13
Sturgis	
Summerfield Cir.	200
Salem	50
Southfield	25
Unity	13
Vernon	40
Ypsilanti	26
York	8
	3,081

Wisconsin.

Allen's Grove	83
Albion	
Argyle	
Beloit	
Berlin	
Clinton	
Delavau	
Dakota	
Delaware	
Fayette	
Fulton	
Horicon	
Hancock	
Hickory Grove	
Heath	
Hartford	
Janesville	
Kenosha	
Liberty	
La Crosse	
La Crosse Valley	
Mt. Pleasant	
Maro Maine	
Madison	
Maxonville	
Montford	
Milwaukee	
Monticello	
Manston	
Plover	
Plainfield	
Prospect Hill	
Racine	
Shellsburg	
Shopiere	
Willow Spring	
Waukesha	
Wauwatosa	
Waupun	

Iowa.

Aurora	
Blue Grass	
Bedford	
Bonaparte	
Burksville	
Black Hawk	
Bentonsport	
Burlington	
Bedford	
Banner Valley	
Buda	
Cascade	
Clarinda	
Clarksville	
Cuba	
Centre Grove	
Centre Point	
Cedar Rapids	
Clay	
Camanche	
Chariton	
DeWitt	
Davenport	
Durango	
Dubuque	
Erie	

burg	33
Circuit	38
rg	40
ver	35
o'	14
ntre	40
a Cir.	50
y	122
own	
n	7
	36
le & Cir.	40
	70
eburg	140
l	47
ie	35
eta	
eek	
ndon	17
a	25
sa	10
	200
Plain	13
ainville	
and	25
nd	47
l	72
un	44
rry Point	20
	10
nion	50
o	161
	2,179

Minnesota.

City	40
l Prairie	
ville	
	21
ld	35
ille	40
	14
ony and Min-	
lis	300
r Mission	
	20
	18
	20
	508

Kansas.

e	
l	

Missouri.

m	63
	19
a	28
	6
Point	6
	19
	7
rth	25
Fredericksburg	
Fox River	
Friendship	27
Gilead	119
Hannibal	30
High Prairie	17
Independence	50
Kirksville	20
Louisiana	27
Lynchburg	
Lebanon	130
La Grange	90
Livingston County	24
Little Union	25
Liberty	40
Matoaca	18
Moorfield	50
Mound Prairie	5
Mt. Pisgah	18
Mount Pleasant	70
New Salem	5
Platte County	224
Providence	22
Pleasant Valley	17
Pleasant Dale	27
Pleasant Hill, etc.	100
Putnam	
Providence	28
Palmyra	170
Plattsburgh	10
Richmond	37
St. Louis	400
St. Charles	
Suffield	
St. Joseph	2
Wyaconda	52
	2,027

Kentucky.

Barren County	17
Bardstown	17
Brushy Fork	55
Bennet'sville	11
Beaver Dam	49
Bethlehem	30
Botland	11
Bloomfield	7
Bethel	60
Big Spring	20
Covington	38
Cadiz	54
Calhoun	49
Colemansville	8
Cloverport	7
Cypress	19
Campbellstown	26
Christian City	21
Davies' Fork	27
Fountain Run	28
Frankfort	36
Farmersville	31
Friendship	33
Ghent	15
Gainesville	70
Georgetown	40
Germanstown	11
Greensburgh	30
Harrodsburg	30
Hay's Spring	32
Hanging Fork	17
Hawesville	22
Harmony	47
Hazel Creek	8
Huestonville	16
Lexington	100
Louisville	400
McLean County	9
Maysville	40
Mt. Tabor	32
Mt. Moriah	45
Mount Pleasant	8
Mount Freedom	6
Mount Zion	16
Newport	33
New Castle	375
Nelson County	19
New Hope	29
New Liberty	50
North Creek Cir.	
Palestine	11
Providence	22
Pond Run	22
Panther Creek	5
Old Goshen	22
Oak Grove	16
Russelville	25
Rock Spring	36
Rocky Ridge	47
Rolling Fork	16
South Union	21
Southampton	12
Salvisa	17
Shelbyville	70
South Bend	25
Station	11
Trammels Fork	20
Taylorsville	14
Versailles	2
Warsaw	25
Warren County	16
Whitesville	9
Willow Orchard	28
Yelvington	22
	2,666

Tennessee.

Buffalo Ridge	31
Barren River	10
Berea	13
Beaver Creek	60
Bethlehem	
Beaverdam	20
Chattanooga	150
Dandridge	
Elizabethtown	16
Fall Branch	26
Glenville	3
Hickman East	27
Jonesboro'	27
Kergsport	5
Knoxville	22
Kingsport	15
Lebanon	200
Liberty	11
Murfreesboro'	24
Mt. Harmony	14
Mount Horeb	100
Mt. Zion	44
Mars Hill	
Memphis	76
Menard County	98
Mount Olivet	4
McLean's	5
Nashville	200
New Market	49
Old Hamburg	31
Ownsboro'	6
Palestine	25
Petersburg	40
Sandlick	8
Spring Creek	8
Third Creek	42
Watauga	30
Winchester	58
Westminster and Mt. Horeb West	306
Zion Hill	20
	1,666

District of Columbia.

Georgetown	50
Washington	43
	93

Delaware.

Bucyrus	60
Marseilles Cir.	36
Middletown	40
St. George's	43
	179

Maryland.

Augusta	30
Amity	70
Baltimore	242
Berrysburg	45
Bloomingdale	12
Carlisle Circuit	350
Church Hill	4
Columbian College	5
Clear Spring	23
Ebenezer	45
Emanuel	30
Frederick	
Fairfax	25
Fairmount	22
Fairview	40
Fayetteville	26
Hanging Rock	60
Jerusalem	
Jefferson	277
Krider's	2[illegible]
Locust Grove	26
Leesburg	26
Mercer	7
Middletown	173
New Town	59
North Shore	5

Orangeville	12
Providence	3
Rehoboth	2
Rockville	25
Unionville	100
Williamsport	30
Woodsboro'	
Westford	26
	1816

Virginia.

Alexandria	
Amsterdam	30
Big Lick	9
Bark Camp	4
Corinth	9
Cowan's School-house	27
Cobb's Creek	20
Calhoun Mission	50
Chestnut Grove	31
Emanuel's etc.	67
First Fork	12
Flat Fork	12
Fairview	35
German Settlement	14
Johnston	14
Liberty	25
Lebanon	27
Marion	39
Newton	34
New Cumberland	37
Pine Grove	12
Portsmouth	23
Pleasant Creek	
Petersburg	15
Richmond	60
Staunton	30
Spring Hill	34
St. Clare's Bottom	14
State Mission	50
Union	1
Vivian	9
Wytheville	6
Winchester	58
Wheeling	198
	1,005

North Carolina.

Gap	18
Good Hill	75
Purvis' Chapel	70
Rutherford County	265
Salisbury	50
St. Stephens	30
Wilmington	50
	558

South Carolina.

Beaufort	38
Caledonia	46
Charleston	
Cane Run	5
Mt. Zion	20
Mount Olivet	18
	127

Georgia.

Americus	36
Antioch	8
Albany	92
Atlanta	
Bush Arbor	9
Cuthbert	
La Grange	45
Lumpkin	
Macon	4
Mount Olive	28
Oglethorpe Univers'y	15
Yackana	13
	250

Alabama.

Camden	27
Eufaula	100
Fairfax	25
Florence	
Mobile	119
Montgomery	20
Talladega	70
Tuskegee	11
	372

Florida.

Beulah
Tallahassee

Mississippi.

Columbus
Holly Springs
La Grange
Woodville

Texas.

Clinton
Independence
Nacogdoches

California.

Petaluma
San Francisco
Stockton
San Jose

RECAPITULATION.

Maine	2,670	Pennsylvania	6,752	Missouri	2,027	South Carolina	
New Hampshire	1,376	Ohio	8,099	Kentucky	2,666	Georgia	
Vermont	770	Illinois	10,460	Tennessee	1,666	Alabama	
Massachusetts	6,254	Indiana	4,775	District Columbia	93	Florida	
Rhode Island	1,331	Michigan	3,081	Delaware	179	Mississippi	
Connecticut	2,799	Wisconsin	1,467	Maryland	1,806	Texas	
New York	16,674	Iowa	2,179	Virginia	1,005	California	
New Jersey	6,035	Minnesota	508	North Carolina	558	Total	9

This result shows only that in a partial list, a large proportion of which is wholly without num and in which the numbers given are almost invariably incomplete, and in many obvious inst grossly so—we find nevertheless an aggregate of some 100,000 conversions in four months. To d this at once, appears to me an estimate within the bounds of the strictest caution. [*Ed. Message.*]

The Message Devoted to Charities,

(NOW IN ITS FIFTH VOLUME)

Is published monthly, in the interest of EVANGELICAL CHARITY (in distinction from merely hu sympathy) *as a leading agent in the Conversion of the World.* It is devoted to Charitable Intelligence ; illustrative of Destitution, its cause and cure ; Reports and Criticisms of Humane Institutions Movements, such as the Children's Aid Society, Five Points House of Industry, Five Points Mi Home of the Friendless, Industrial Schools, etc. ; Critical Discussion of the Principles and Mod Beneficence, and of its proper relation to the success of the Gospel.

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Care of Derby & Jackson, 119 Nassau st., New Yo

☞ Persons intending to form Message-Clubs, or make subscriptions, at $5 r 20 copies (or $6, free of postage), will do well to secure the early numbers y *an immediate order*—which, if accompanied by the cash, will bring the Mes- age; or if not, will be so far respected as to *secure* the copies thus bespoken.

[From the Message Devoted to Charities.]

THE MIRACULOUS IN ALL AGES.

The Miracles of the Holy Spirit, may be nade a general designation of the un- rctending but rich collection of facts, ecently published by Messrs. Derby nd Jackson, under the title of 'Narra- ives of Remarkable Conversions and Revival Incidents'. It was edited, at he publishers' request, by Wm. C. Conant (the Editor of the Message and f course the writer of this notice) and ncludes a 'Review of Revivals [50 pages] from the Day of Pentecost to the great Awakening in the last century; Conversions of eminent per- sons [50 pages]; Remarkable In- stances of Conversion and Answer to Prayer, and Revival Incidents [250 pages]; and an Account [87 pages] of the Rise and Progress of the Great Awakening of 1857–'8. With an In- troduction [7 pages] by Rev. Henry Ward Beecher.'

With the exception of Mr. Beecher's short preface, the Review of Revivals, nd a few pages of remark interspersed among the records of the present gener- l Revival, the book lays no claim to riginality—it is a mere compilation, nd that a very rapid, though by no neans a careless one. The Editor has ittle share in its merits or defects. Its substance is in the main such as can not be objected to without objecting to to the work of the Holy Ghost. It is supernatural and divine. This belief is the key-note of the book—struck in the first sentence, in the second, in the third, in the fourth, in the fifth, in the sixth,—and re-echoed on every page and in every instance, to the end. I conceive that soul unfortunate, who can peruse any dozen consecutive pages of those Anecdotes, without emotions awful, melting, and exultant, in view of the power and grace of our Redeemer, displayed in countless modes, in all ages, by every variety of instruments, and in the most gracious adaptation to every kind and condition of lost humanity! May the adorable AUTHOR Himself make this volume of his wonders, a wide-reaching and effectual instrument of His glory and of the awakening and conversion of men! Having not the slightest pecuniary interest in the sale of the book, I may freely express to all readers and friends of the *Message*, the hope that they may see in it such reflections of the Divine glory and such matter for the good of souls, as to lead them to circulate it with Christian zeal and delight, to the extent of their opportunity.

The Publishers here claim the insertion of a few of the many unsolicited commendations which have flowed in upon them since the publication of their book—"Narratives of Remarkable Conversions and Revival Incidents." An Advertisement, with a statement of its contents (in part), will be seen on the last page of this number.

From Rev. J. W. Chickering, D.D., Pastor of Congregational Church, Portland, Me.

GENTLEMEN:—The book is received. The compiler's name raised my expectations. They have not been disappointed. I wish I had a Colporteur to circulate it among my people.

From Rev. H. M. Dexter, Pastor of Pine Street Congregational Church, Boston.

GENTLEMEN:—I think the Book is calculated to do great good, and I hope it will reach a wide circulation among the masses of the people, who can hardly fail to be interested in it, and moved by it.

From Rev. W. B. Sprague, D.D., Albany.

GENTLEMEN:—I thank you for the copy of Mr. Conant's work on Revivals, which you have been kind enough to send me. I have examined it sufficiently to feel justified in saying that it

seems to me a work of great interest, and well fitted by its impressive and thrilling details, to help forward the great cause to which it is devoted.

From Rev. John Dowling, Pastor of Bedford Street Baptist Church, New York.

I have no hesitation in saying that the lucid and interesting account of the "Great Awakening of the Past Century," and of the conversions of Luther and Latimer, and Waldo, and President Edwards, and other eminent saints, contained in the first hundred pages of the book, is alone well worth the price of the volume.

From Rev. A. Clark, Pastor of Baptist Church, Homer, N. Y.

GENTLEMEN:—My examination of Conant's "Narratives of Remarkable Conversions," has induced me to earnestly recommmend it to my people. I believe it to be a work eminently adapted to do good. It is not often that I am induced to urge my people to obtain books, but this work I should be glad to see in every family of my congregation.

From Rev. Thomas Street, Pastor of Green Hill Presbyterian Church, Philadelphia.

GENTLEMEN:—I regard it most fortunate that you have issued the work at this time. The public mind is fully awakened upon the great question the book so ably presents, and it can not fail to serve as a valuable assistant in the present revival. It is just the book I should place in the hands of the enquirer: it will show him that his convictions and experiences are not singular, and will point him to abundant testimonies of God's readiness to accept and forgive.

From Rev. Lemuel Porter, Pastor of Baptist Church, Pittsfield, Mass.

GENTLEMEN:—I have read your new work, "Narratives of Remarkable Conversions and Revival Incidents," with great pleasure and profit. It is just the work we need now, and which future generations will read with admiration. I trust it will be carefully preserved in the archives of all our Historical Societies. It is compiled with great care and candor. I have no idea of what denomination the author is, nor do I care to know, so catholic is the spirit of the volume. I trust it will have an extensive sale.

From Rev. J. W. Taggart, Pastor of First Baptist Church, Detroit.

SIRS:—Your book entitled "Narratives of Remarkable Conversions and Revival Incidents," I have examined with deep interest, and rejoice that so much intelligence of the glorious Revival of 1858, which has hitherto been fragmentary, is now reduced to a permanent form. It develops the work of the Holy Spirit upon the heart with such variety and comprehensiveness, that it must be regarded as one of the best books of illustrations on this point—a help to those who are anxiously inquiring what they must do to be saved, and interesting to all who will read it.

From Rev. Peter Stryker, Pastor of Ref. Dutch Church, Broome Street, New York.

GENTLEMEN:—Such a book was imperatively demanded by the exigency of our times, and I think the one Mr. Conant has, through you, given to the public, is well calculated to subserve the purpose. The rapid glance it takes of past "awakenings," is full of interest and profit for the present wonderful season, and the large fund of incidents collected from the past and present, will go down to the future, with an interest that will increase from year to year. To the Christian minister I think the work is of great value.

From Rev. E. T. Hiscox, Pastor of Stanton Street Baptist Church, New York.

DEAR SIRS:—I am much obliged for the copy of your recently issued work, entitled "Narratives of Remarkable Conversions." I rejoice to see such works placed before the public. These living records of the triumphs of God's wondrous grace, will be silent but forcible preachers to multitudes. They will turn the thoughts of those who read, to the contemplation of divine realities. Not the least of the benefits which I should anticipate from this book, is the aid it will render to pastors and others in furnishing illustrations wherewith to instruct and aid those inquiring the way of life. I can heartily commend the work.

From Rev. J. L. Hodge, D.D., Pastor of Baptist Church, Bridgeport, Ct.

GENTLEMEN:—I have received many books from publishers in my time, but never one when I felt myself so free from embarrassment in the reception of the gift. Well, I have pretty thoroughly examined the work, and am frank to say, that it is a long time since anything so well adapted to do good has fallen into my hands. It does not profess to be an elaborate vindication of revivals, but a record of their triumph and glory in their relation to individual cases: just the way to reach and impress the minds of men, because men are always more readily impressed by facts than theories. The appearance of the book is timely; my congregation are just now being moved deeply by the gracious Spirit to the consideration of divine things. I know of nothing better to put into their hands at this time. I shall most cordially commend it to their earnest perusal, and shall not fail to make free use in my preaching of many of the incidents which it

nts. I can but hope, Gentlemen, that the divine blessing will attend the book, and that great good to the souls of men is to be the result of its publication.

SENTIMENTS OF THE RELIGIOUS PRESS.

Messrs. Derby & Jackson have issued a thick and crowded volume of remarkable instances of ersion, revival, answers to prayer, and religious experience; including a general review of reat Revival Epochs of the past, and a summary record of the prominent facts and features e present Awakening. The book is one which from the very nature of its materials, can ly fail to be of absorbing interest to every lover of the noblest work of God, "in souls wed and sins forgiven." The narratives and anecdotes selected, are almost invariably acterized by point and impressiveness, and are given with much condensation, directness and ity. They overspread, in their variety, almost every conceivable diversity in religious ex- nce and mode of approach to Christ. Excruciating convictions and fearful struggles, are in contrast with the calm and sweet experiences of others; sudden revelations of Christ, in st of glory upon the soul, are set off by the slow, prolonged dawning of light which oftener edes the day; impassioned and rapturous conversions are interspersed with instances of calm erative choice; conversions in infancy, and conversions in old age, conversions of the moral conversions of the abandoned, conversions of the great and wise, and conversions of ignorant ges and idiots, conversions by great and remarkable instrumentalities, by trivial and common umentalities, and by no traceable instrumentality at all—all these, and many other classes cts, are thrown promiscuously together, in an abundance which will serve, we may hope, to light to the path of many an inquiring, and to awaken many a careless, soul."—*N. Y. Exam-*

his is a remarkable book, on the most remarkable subject that can engage the attention of , viz.: the transformation of a human soul into the likeness of God.

e details of conversions here recorded are in some cases exceedingly thrilling: We sat down evening to glance through the volume, but were so riveted to its contents, that we were only onished to close it by the approach of morning.

ens of thousands on this and the other side of the deep wide Atlantic, will be glad to read the ents of this volume, in reference to the great revival which has flooded our country. The dents and facts are carefully collated by the author, and suitably arranged. We predict for volume a very large circulation. We commend it to our readers as one of the most interest- books of the nineteenth century.—*Baltimore True Union.*

This book is exceedingly valuable, as illustrating every type of religious exercise in every e of life, in every age of the Christian era, and under every form of discouragement which elief, outward circumstances, or idiosyncracy of character may present. Nearly 100 pages taken up with an account of the present "Great Awakening," and incidents which it fur- es. This book ought to be circulated."—*Northern Christian Advocate.*

This is a most timely work, and will be hailed with rejoicing by thousands so deeply inter- d in revivals at the present time. The narratives and incidents are most remarkable, dis- ing the power of God in the use of the simple means instituted by him in the furtherance of work. We take it for granted that every family of every Christian name, will call for the k, and carefully read its interesting and soul-inspiring pages."—*Phila. Christian Chronicle.*

Pastors and others will find on almost every page something which they may occasionally loy in illustration of the truth. Many of the instances narrated are of thrilling interest, le all that have fallen under our eye are perfectly unexceptionable in character."—*New York ngelist.*

There is much in this volume which no Christian, and especially no pastor, would willingly ithout—much that illustrates the methods of divine grace in the renewal of men, and sug- s numberless ways by which an humble agency may win souls to Christ."—*Richmond Religious ald.*

A delightful book, of multitudinous contents, with a wholesome and discriminating introduc- . The historical sketch is comprehensive and clear; and the narratives and incidents, for most part, well drawn or judiciously selected."—*N. Y. Christian Intelligencer.*

On the whole, well prepared and adapted to do much good. Its review of past revivals is e to the point, and its accumulated incidents are calculated to quicken devout feeling, and ulate to prayer and labor."—*Congregationalist, Boston.*

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